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Thesis

THE FUNCTION OF RELIGION IN MENTAL HYGIENE

by
Frederick Baxter Reynolds
(Ph.B., Wesleyan, 1929)

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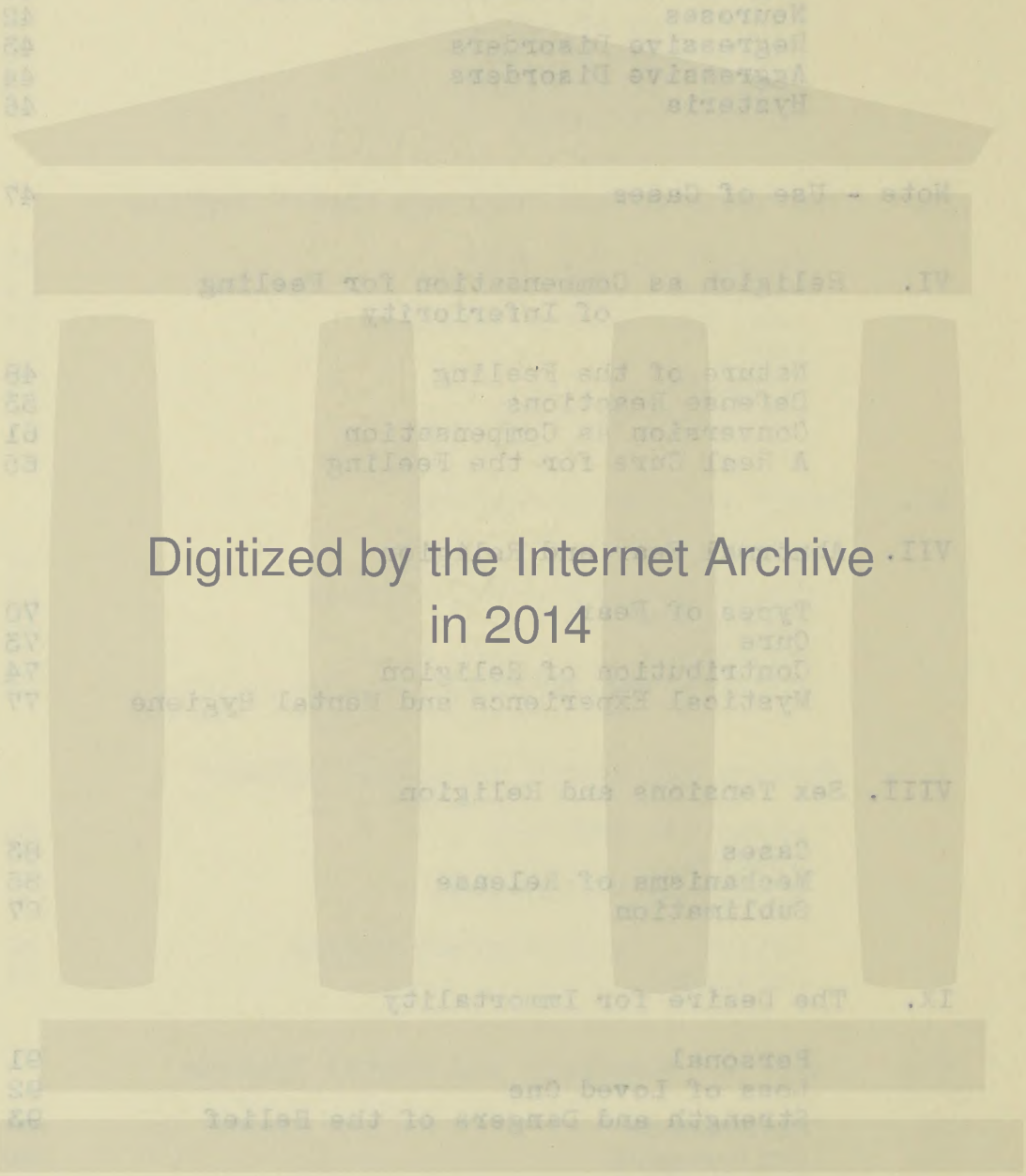

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Introduction - Religion and Mental Hygiene

We often hear it said by the "average man" that "religion drives people crazy". Many people entertain the notion that much insanity has been caused by speculation upon religious questions and undue brooding over metaphysical problems. Undoubtedly, this notion has been fostered by the number of cases found in our institutions for the mentally diseased whose thought life dwells in the realm of the cosmic and whose strange mutterings and peculiar beliefs often center about religious phenomena. It should be pointed out, in correcting this notion, that this type of patient has broken down mentally because of some conflict situation in his personal life, and that the ideational content of the delusions, and identification with great religious leaders, is no indication of the real source of the personal conflict. In direct opposition to this popular notion, we have the magnificent claims made for religion by certain ministers and other leaders who cite instance after instance of health-giving power to be found in religion. They claim that religious beliefs and experiences are the only true road to complete mental health and a satisfactory existence. It is evident that both of these claims cannot be true as broad generalizations that will hold in all cases. It is the purpose of this study to attempt to discover some general principles underlying the use and function of religious beliefs and

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experiences in adult mental hygiene. We want to know what the practical results of the application of a religious belief may be in determining the development of a personality. In order to get a scientific answer to our question, we will use only such material as can be gathered from case studies. Our method is empirical.

We are dealing with theistic religion in this paper. We are not concerned with a God that is a glorified "Uncle Sam". We are interested in the belief in a personal God and the experience which is interpreted as a communion with the Deity as a Person. William James defines religion as "the feelings, acts, and experiences of men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider divine".[1] We cannot cover in the short space of this paper the conceptions of the divine of all men; we must limit our study to that group which looks upon the divine as a personal unity. Stolz gives his definition of religion a psychological flavor: "Religion is, then, the endeavor of an incompetent and divided self to achieve consistency and completion by an appeal to an ideal agent of extra-human structure".[2] This definition is close to our use of the term.

Our philosophy might be that of Leuba as far as this paper is concerned: "The truth of the matter may be put this way: God is not known, He is not understood; He is used - used a good deal and with an admirable disregard of logical

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1 - quoted by Begbie, 13.
2 - p. 107.

consistency, sometimes as meat purveyor, sometimes as moral support, sometimes as friend, sometimes as an object of love".[1] In another place Leuba says that "the most significant and useful question concerning religion, or any other human activity, to one who realizes the pregnant meaning of development, is not what are the essential or dominant components of religion, but what is its function in human life, and how is this function performed".[2] He has stated the purpose of this study, and given a place of importance to that aspect of the conception of God with which we are here concerned. "To the plain man as he uses the idea of God, in contrast with a passive formal attitude toward it, the idea involves a living process, law, or movement, in the working of which human needs are satisfied, justice and truth established, and distant ideals attained."[3]

Hocking says: "God's presence in the universe means to most believers the presence of a very powerful champion of certain righteous causes of immense historic range. We think of God as a vindicator, working out the deeper justice which shall bring together at last the innermost merit and its external recognition. We think of him perhaps as causing happiness and brotherhood to prevail among men at some future time. Or we think of him simply as security to our souls that in some hidden way all is well, or will be well, with the world".[4] This is the conception of God that we want to

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1 - quoting Ames, 314.
2 - PSR, 42.
3 - Ames, 318.
4 - p. 208.

watch as it works in the personality development of man. We are interested in the religious faith described by Elliot: "When one has fellowship with a God who personalizes all one's deepest confidence in oneself, in others, and in the universe itself, his religious faith becomes the very center of life."[1]

Many claims are made for the religious belief as a value in the personality development of the individual. First, it is recommended as a means of solving conflicts without friction and to the satisfaction of the needs of the self. Weatherhead cites a case in support of this claim. "A young girl came to me six or seven years ago in great distress of mind. She had been wronged by a former friend. Her own conscience impelled her towards forgiveness and reconciliation. Her resentment, plus a terrible opportunity, impelled her towards retaliation. She came to me after struggling with these two forces for several months. While this conflict of the mind continued, she suffered from violent headaches, catarrh, and insomnia. She had taken medical advice, consumed bottles of medicine, and was no better. It was the easiest case in the world to deal with. Having advised her, as any Christian would be able to do, I said quite definitely that, as soon as she had sought out her friend and forgiven her, both mental distress and physical symptoms would disappear. She carried out my advice, and came

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1 - p. 77.

back in a few days, radiant and cured. She has had no return of the symptoms since."[1] The belief that God's will favors one line of conduct adds a great deal of weight to that motivation and allows it to control the conduct of the individual; and the Christian ideal has been found to be satisfactory to the needs of the self. Stolz says: "The Christian life is not a refuge from affliction but as another has suggested a field for adventure in which the potential hero develops at the expense of the possible coward".[2]

Other writers sing the praises of the Christian faith as a source of strength in time of trouble and conflict. Mackenzie draws an inference from Jung's words and from psychoanalysis as a whole, which may or may not be justified: "Confessional prayer, prayer that lays the whole heart bare before God in Christ, is the strongest preventive and therapeutic agent we know and is of the essence of mental hygiene".[3] The value of the confession is also highly recommended by Oliver[4] and Weatherhead.[5]

Dr. Campbell gives a fine statement of his belief in the value of religion: "The belief in the spiritual order of the universe is, from the point of view of the health of the individual and the group, an important driving force; it encourages the maximum output of energy, it supports social solidarity, it compensates for the recognition of one's own

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1 - p. 10.
2 - p. 309.
3 - p. 246.
4 - p. 289.
5 - ch. IV.

handicaps, it supports the individual during transitory discouragement, through thwarted hopes, and helps him to suffer the 'slings and arrows of outrageous fortune' while at the same time urging him

> ...to take arms against a sea of troubles
> And by opposing end them.

"Beliefs such as the above," he continues, "have been a source of untold strength to individuals and nations. The prophets who have stimulated these beliefs, given them vitality and actuality, have been a source of strength to their community, supplying it with spiritual vitamines. The general belief in a spiritual interpretation of the world will be precipitated in different forms in different periods and different climes; it may be expressed in the creed of a church, the philosophy of a thinker, the creation of a poet. It will be grasped in a more meagre sense or in its fuller bearing according to the cultural level, the personal endowment, the intellectual training of the individual; it will be colored by innumerable influences, will contain various inclusions and residuals. But as a health factor, as a dynamic component, the exact formulation is unimportant compared with the general belief or attitude."[1]

Cutten makes a claim for religious experience which might be hard to verify in its entirety: "As a matter of fact," he says, "real insight, clearer intellectual vision, strengthened moral purpose, and many valuable suggestions have come as a product of the mystical consciousness".[2]

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1 - pp. 75-76.
2 - p. 31.

This represents the claims of the more enthusiastic advocates of religion as a necessity to mental hygiene. As a final "testimonial" to the value of religion, we quote Dr. Hadfield: "The Christian religion is one of the most . . . potent influences that we possess for producing that . . . peace of mind and that confidence of soul which is needed to bring health . . . to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's . . . hope. Then the patient has become strong".[1]

Over against these views and statements, we have warnings of dangers in religious belief for the mental health of the individual. In the realm lying between the normal and the abnormal, we find many people who seem to have been warped mentally by their religious beliefs and experiences. "Considered from the standpoint of drives that have made men pious, piety is by no means an unmixed blessing. For history shows that any desire whatever can receive the baptism of religious sanctity, with all the reinforcement that results therefrom. On the one hand, it is true, we see religion calling men to a life of righteousness; on the other hand, there is no meanness nor narrowness that has not somewhere at some time been a part of religion. For this reason, religion is

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1 - quoted by Weatherhead, 23.

the most dangerous thing in the world. It can promote either candor or prejudice, either self-will or sweet reasonableness, either ruthlessness or gentleness." [1] This deals specifically with the standards that one gets from one's religion in their social significance. But we shall find that one's standards play an important part in determining one's mental health.

Leuba points to the "inherent disadvantages of these (religious) beliefs: . . . otherworldliness".[2] This danger is perhaps the most serious to be found in the religious life. The tendency of the individual to cease struggling when faced with a conflict situation and to revert to the pleasant security of a belief in the all-loving Father, and to behave as if the Father actually relieved the "child" of all responsibility, leads to regressive mental disorders eventually.

Some critics of religion claim that the mystical nature of the religious experience tends to unseat the judgment and make the individual more susceptible to hallucinations. This view is discredited by Ames, quoting statistics compiled by Dr. Coe: "Professor Coe found in examining several persons with reference to such phenomena that those who experienced automatisms in religion usually had also experienced them in other than religious situations; and that those who did not have them outside of religion were

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1 - Coe, 162.
2 - GI, 328.

not likely to undergo them in conversion, no matter how much they desired it".[1]

Valentine has characterized the failing of many religious people who cling to their religious beliefs with too great a show of emotion, leading to narrow-mindedness, and fostering a condition favorable to the breeding of delusions: "Choleric individuals . . . are forever suffering fits of rage against people, words, phrases, and symbols that are in any way associated with burglarizing attempts against their smug mental adjustments".[2] The faults of religious people, however, are no indication of a weakening effect of religion, nor are they an indictment of religion, since we find more often than not that the fault exists in spite of, rather than because of, the religious life of the individual. Valentine scores the methods of some evangelists who create disturbing emotional conditions in their hearers for the sake of "saving their souls". He says: "Through such experiences many who sin are made good, and some who sin not are made victims of neurosis".[3]

Finally, there are those psychologists who use their psychology as a point of departure into the realms of philosophy and attempt to prove that religion is philosophically invalid because they find that certain religious practices are similar to abnormal psychological mechanisms and lead to disintegration. This group may be represented by

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1 - p. 261.
2 - p. 146.
3 - pp. 315-316.

Martin and Freud who class religion as a "Beneficent psychosis" and a "universal neurosis" respectively. "The fact that certain human traits appear to be common to religion and to the data of psychopathology does not at all imply that religion is itself abnormal in human experience", says Martin,[1] with the implication that what is now normal will ultimately prove to have been unreal and an illusion. He finds that "religion is the symbollic appreciation of the mystery of existence in terms of the interests of the ego" - "symbol of our wish that the universe were run in our interest".[2] It seems to be a bit arbitrary to designate some system of beliefs as a psychosis until the unreality of the object believed in is more certainly shown not to exist than is at present the case.

Freud's thesis is that our culture can be supported and advanced upon grounds more reasonable and binding on the members of society than than the ground of the absolute objectivity of value and support of the Deity. He finds that the"true believer is in a high degree protected against the danger of certain neurotic afflictions; by accepting the universal neurosis he is spared the task of forming a personal neurosis".[3] He sees our culture as demanding certain repressions of the individual - such as those of the sex drive - and he finds religion an unsatisfactory "safety-valve" for

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1 - p. 56.
2 - p. 99.
3 - p. 77.

some of the repressed steam. He advocates the abandonment of the religious "neurosis" and a rational acceptance of the fact that certain repressions are necessary to the continuance of our civilization.

I. The Needs of the Self and Mental Hygiene

For the purposes of this study, the Self shall be defined as an organic unity made up of basic needs, instincts, habits, desires, purposes, attitudes, sentiments, and complexes. We shall not attempt to interpret the activities of the self in physiological terms. All that is necessary is to recognize that the self functions through, with, and in a physical organism; we cannot distinguish the function of the self from the function of a nervous system in actual operation. But we can describe the activity of the self as if it were independent of any physical body, and indeed, we find such a description more helpful in understanding human nature than any attempted description in terms of physiological change.

The self which finds socially acceptable satisfactions for all of its needs is the healthy self. The healthy self is not the constant battleground of continuous conflict, but it finds an objective outlet for all of its stored-up energy. Stolz lists the marks of an integrated personality as: freedom from multiple personality, freedom from continuously unresolved conflicts, and adjustment to novel situations with bravery and efficiency.[1] McDougall has characterized the healthy self as follows: "Happy is the man whose

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1 - p. 26.

character is formed from a well-balanced disposition under the influence of unquestioned ideals and of a supreme goal or master-purpose. His self-respect and ideals to which he is attached . . . will supply him with dominant motives in all ordinary situations, motives strong enough to overcome all crude promptings of his instinctive nature; he is in little danger of becoming the scene of serious and enduring conflicts; especially is this true if he has learned to know himself, has learned by his reflection and frank self-criticism to understand, in some measure, his own motives, and has formed a sober, well-balanced estimate of himself, of his capacities, his purposes, and his duties".[1] Mental hygiene may be understood to be the principles of conduct leading to mental health. We find that mental health is directly related to the degree and kind of satisfaction that the self secures for its basic needs.

The theory of the needs of the self is a much debated subject, with confusion and lack of agreement among psychologists and philosophers. Great confusion exists in the conception of the term"instinct". Popular usage generally consigns to the word a meaning analogous to "source of power". One's instincts are supposed to be strange deposits of driving force directed toward the achievement of specific satisfactions. We will reserve the use of the term to describe certain psychological mechanisms; our reasons will be given in a later

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1 - OAS, 216.

paragraph. Some psychologists, using the term without careful thought, have named many "instincts" such as sex, herd, fear, maternal, flight, - giving the impression that they are describing the sources of all human behavior, as if they had discovered the true nature of motivation. We become philosophers when we seek to name the motivating source of human behavior; all that we may do as scientists is to describe the driving forces as we see them working in personality. We may say that we see the self striving for certain ends, or values, and conclude that those ends are necessities when we see the self perish for want of them. Thus, we may arrive at certain fundamental needs of the self.

We note the needs of the physical organism: food, shelter, sex, and others. These furnish powerful motivation toward activity by the self.

Most important among the "spiritual" needs of the self, seems to be the need for love in some form. We find this need basic to much of the striving of men. The self is so constructed that if this need is not supplied in reality, the mind will supply it with a delusion. The need for social approval is a close relative to the need for love. It seems to be inherent in the nature of the self that it must feel that it is worthwhile socially. Ames traces these needs back to the "reproductive instinct," which he believes to be at the basis of the desire for approval. In fact, he finds our whole social structure built upon this personal need, since it leads the individual to be kind and gracious and generous. In the development of the adolescent, he finds that "no other influence

is comparable to this maturing instinctive disposition for the development of the attitudes of sympathy, cooperation, and sociability".[1] This may be an over-emphasis of the basic importance of the need for sexual experience, but it brings to attention the basis of the needs of the self to be found rooted in the physical nature of man. In the light of these needs of the self, it seems a bit superfluous to talk of a "herd instinct". Of course, the individual will seek its own people, since they are necessary to the demanded satisfactions.

It seems to be likewise true of the self that it must feel secure in the environment. Love and social approval give a feeling of security in the social and personal environment. This demand for security is the basis of the instinctive fear and flight reactions to hostile elements in the natural as well as the social environment. The pugnacious reaction is the natural attempt of the self to protect itself against the threatening aspects of the situation. Any factor which threatens to deprive the self of any of its values and thus strikes at its security, arouses the self to action. This need for security is as basic as is the need for love and approval; in many instances the two needs are evidently two aspects of the same necessity to existence.

Adler makes much of the striving for superiority as the basis of the activity of the self. The striving is secondary to that striven for, and we doubt the "superiority" in and of itself is the basic need or value of man. It is only

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1. p. 223.

as power can secure for the self the respect of fellowmen, the love of the opposite sex, protection, and the necessities and luxuries of life, that it is valuable to the self.

Some writers maintain the thesis that there is a religious instinct or need that can be satisfied only by religious experience and that is distinct from the other needs of the self. This is the "numinous" propensity of man, described by Otto.[1] Such a thesis is generally discredited by psychologists. Ames has already been mentioned as tracing the altruistic tendencies of man back to the reproductive instinct. He finds that the religious experience of man satisfies the desires for love and approval. Pratt sees no grounds for claiming a specific religious instinct, but he thinks that "a being endowed with intelligence and with a dozen or more specific instincts and tendencies of man . . . is bound to be religious, at least potentially or incipiently".[2] Weatherhead[3] maintains that man has a faculty for religion, as distinct from the need for food or love or security. The faculty may disappear with non-use, without destroying the self; but the need must be met or the self dies. This seems to be a true statement of the case. The thesis that there is a religious need that must be met goes to pieces in face of the facts of many lives lived successfully without religion.

Hocking sees religion meeting all the needs of

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1. The Idea of the Holy.
2. p. 71.
3. Jesus and Ourselves, 64.

the self most completely: "For all reasons I should prefer to think that in mysticism the needs of sex, together with all other needs, are understood and satisfied; that all the hundred voices of human desire are here brought to unison. With this understanding and not otherwise can I see how religion is to fulfil its assumed functions: to keep from mutual estrangement the primitive in us and the far-civilized; to offer individual souls - malformed in the specializations of our social order, or mutilated in its accidents - the possibility of complete personality; to unify in wish and will, as reason does in principle, the whole moral existence of man".[1] He ascribes to religion the possibility of leading the self to perfect integration and mental health.

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1 - p. 578.

II. Habit and Mental Hygiene

We want to know how the needs of the self are satisfied. Personality does not spring into full-bloom at the birth of the infant. The new-born babe has been well-described as an "energetic candidate for personality";[1] it is plunged into an environment with some very definite needs which must be satisfied by the environment. Experiences immediately are pleasant or unpleasant in proportion to their satisfaction of basic needs. The developing self soon learns to distinguish between objects and persons , such as the mother, who always pleases, or the strange little girl, who does annoying things that are painful to the tender organism. It soon learns that certain behavior is productive of food or some other desired end; and other behavior is quickly listed by the developing self as "to be avoided", because it produces pain. Thus feeling attitudes are developed toward certain objects, and we have the nucleus of a bunch of sentiments and emotional habits.

Let us first clear up the meaning and function of the term instinct. We follow Valentine, who has made a thorough study of the confusion surrounding the use of the term, and whose conclusions follow closely those of Allport. The confusion arises at the point involved in McDougall's description of instinct: "The instincts are the prime movers of all human activity; by the conative or impulsive force of some

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1 - Stolz, 29.

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1 - Stolz, 88.

instinct, every train of thought, however cold and passionless it may seem, is born along toward its end, and every bodily activity is initiated and sustained. The instinctive impulses determine the ends of all activity and supply the driving power by which all mental activities are sustained; and all the complex intellectual apparatus of the most highly developed mind is but the instrument by which these impulses seek their satisfactions, while pleasure and pain do but serve to guide them in their choice of the means. Take away these instinctive dispositions, with their powerful impulses, and the organism would become incapable of activity of any kind; it would lie inert and motionless, like a wonderful clockwork whose mainspring had been removed or a steam engine whose fires had been drawn. These impulses are the mental forces that maintain and shape all the life of individuals and societies, and in them we are confronted with the central mystery of life and mind and will".[1] The confusion arises in the functional description of the activity of the self when "instinct" is sometimes used to describe the nature of the activity, at other times used to name the need which the activity seeks to satisfy, and still again is used to describe the emotional accompaniment of the activity. Many elaborate response-mechanisms, built up over a period of years, are mistakenly described as "instinctive". Instinct for our purposes is "a specialized response to a definite situation, in which the nerve . . . . . (next page)

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1. OP, 218.

energy traverses an inherited neural pattern".[1] Valentine concludes that "various careful studies . . . have shown that certain simple types of reaction are common to very young infants, and are apparently instinctive. Some of these elementary unlearned reactions appear to be the starting-points for elaborate habit developments. F.H. Allport calls these the prepotent reflexes . . . Classified as follows:

Starting and withdrawing
Rejecting
Struggling
Hunger reactions
Sensitive-zone reactions
Sex reactions

. . . Each of these groups of reflexes involves not only motor responses but also visceral, and hence emotional, responses as well. These various activities comprise the only pure instincts, all other pattern behavior being but elaborate habit systems cumulatively built up from them."[2] In this view of the structure of personality we have a reasonable basis for the understanding of the "rich modifiability, the progressive conditioning, and the limitless substitution of responses through learning",[3] which is the true development of the self as a reacting and striving organism.

Interests are determined by the natural cravings of the organism and the ways in which these cravings have been satisfied. As soon as some stimulus by association

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1 - Valentine, 97.
2 - p. 114.
3 - ibid, 116.

stirs up some reaction pattern, which (because of conditioning) promises satisfaction for some basic need of the self, attention is focused upon the situation and we say that interest has been aroused. Thus, each individual has his individual interests corresponding to his individual experience.

Likewise, each individual has his own purposes and desires conditioned by his individual experience. By use of imagination, the individual pictures the steps toward attaining future satisfactions: he has evolved a purpose. His desires are determined by the objects that he has learned are satisfactory. Thus it is quite usual for an individual to desire an object which is harnful to him in the long run. Desire always implies an object of desire; the term is not used to describe the psychic condition previously described as need.

The sentiments are habitual feeling attitudes toward objects in the environment. These feeling attitudes have been conditioned in the growing process. The child has developed the sentiment of patriotism, or loyalty to its country, because it has been trained to regard the country as worthy of respect and admiration and something that it is quite noble to "die for". The individual is an extensive organization of feeling attitudes toward certain homes, schools, churches, persons of prominance, organizations, animals, and so on. Unreasonable sentiments are recognized as prejudices.

Most important of the sentiments is the feeling attitude of the self toward the self. This is McDougall's

"self-regard". This sentiment colors all of the activity of the self; it is the foundation of the individual's reaction to any situation. It is his objective picture of his self and his possibilities in the environment.

The attitude of the individual toward the universe and God is, likewise, largely the product of early training. "The idea of God . . . (and) the attitude and tendencies which it sets up when brought to the focus of attention depend upon the social relations and processes which operated in the formation of the idea in the individual or in the group from which he derived it."[1] "Perhaps the most potent factor in the experience in which a person grows up is the religion of those with whom he comes in contact", is the opinion of Professor Elliott.[2] It is undoubtedly true that the religion of the early environment may greatly color the outlook of the individual, determining whether he shall be an optimistic person or one who faces life with foreboding to some extent..

A feeling attitude which is for some reason or other not acceptable to the self and becomes buried in the unconscious is called a complex. Thus, the self may have at one time been strongly attracted to a bit of sex behavior, which in the course of events was decreed to be wicked and was rejected. The memory of the experience, because of the

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1 - Ames, 313.
2 - p. 24.

implication that anyone who engaged in such practices was unworthy, is"forgotten." But whenever any stimulus suggests this former experience to the self, from the depths of the unconscious come strong impulses to some kind of behavior or reaction. The source of such impulses is totally hidden from the self. Hadfield[1] says that complexes find expression in three general ways: in dreams, nervous disorders, and abnormalities of conduct. We constantly come into contact with the expression of complexes in our study of human behavior.

Impulses are recognized in consciousness as urges to some particular form of behavior. They may spring from consciously accepted standards and ideals or they may have their source in the deepest recesses of the unconscious. They may come into consciousness along simple, instinctive paths, or they may be the products of some hideously conditioned complex.

The self in action responds to impulses without internal friction in some few cases, but the adult performs very few conscious acts of a fairly complex nature without some degree of conflict between impulses. The stimulation of the sexual desire in an individual living in our present complex social environment starts all manner of activity and generally gives rise to conflicts ranging from a mild hesitation to obey the original impulse to painful cessation of all

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1 - p. 33.

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1 - p. 33.

activity and bewildered confusion. The methods of dealing with conflict usually become more or less habitual with an individual, and we can often determine the value and ability of a person as a social being by describing his habitual response to the conflict situation. One of the most popular criticisms of the religious man is that he "runs away from" his problems. This seems to be an unfair generalization when we take into account the number of brave men in history who have relied upon their religious beliefs and experiences for their courage and strength.

III. Emotion and Belief in Mental Hygiene

The function of emotion in mental hygiene cannot be too highly emphasized. It is the emotional tone of any experience which determines its importance to the development of the personality. It is the affective state of the person at any given moment that largely determines the value of the perception of the individual and thus determines the influence of the moment. The place of the religious experience in the total experience of the individual cannot be truly estimated without an accurate understanding of the effect of the emotional conditioning of the religious experience.

Ames has summed up the function of feeling quite adequately. He says: "The function of feeling in the total experience may be stated as that of a sign of the value of the activity in which the organism is engaged. Feeling is either agreeable or disagreeable or a mixture of both, as in emotion. Agreeable feelings attend the successful, life-fulfilling operations of the organism. Under normal conditions, eating food when hungry, exercising well-toned muscles, pursuing one's chosen occupation afford pleasure. Disagreeable feelings accompany inhibiting, disintegrating, unsuccessful experiences. Extreme hunger, over-fatigue, loss of business or prestige, produce the danger signal of pain . . . Feeling is not, then, an independent, original factor of

experience, nor is it a proper end in itself. It has its place within the larger process of activity and adjustment. Like the ideational phases of conduct it springs from and points forward to movement. Feeling discloses the harmony or discord of movement and properly tends to facilitate pleasurable and to inhibit painful movements".[1]

Only three distinctive feeling reactions seem to be basic in original nature: love, fear, and rage. The word "love" is of course so greatly overworked that it loses practically all value for exact description. It may represent practically any shade of the pleasant-feeling reactions. Valentine has summed up the nature of the basic affective states: "(1) We are capable of love-tinged feelings when the familiar physical and mental habit activities are unimpeded. (2) We are capable of anger-tinged feelings when an agent before which we feel relatively strong and competent threatens to deprive us of familiar habit activities, or to thrust activities upon us which in some way conflict with our organization at that moment of experience. (3) We are capable of fear-tinged feelings when our major habit activities are threatened by a force or mysterious agency before which we feel actual incompetence."[2] The real importance of the feeling tone is that it so conditions certain experiences that we tend either to repeat or to avoid the particular experience the

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1 - p. 328.
2 - p. 141.

next time we are stimulated in the same manner. The emotions are recognized as motor activity in connection with certain feeling tones or affective states.

We can get some idea of the intricacy of emotional conditioning from the following summary: "There are certain simple and elementary emotions which are hereditarily predetermined as to their original stimuli and their primary reaction patterns. But from babyhood onward experience continually modifies, shifts, and multiplies both the stimuli and the reactions through the development of habit associations. And the whole growth is extended and diversified through integration with various intellectual processes".[1] Valentine points out the interaction of intellectual content and emotional tone in any experience by calling to our attention the common experience of the individual who has been the object of a practical joke. The injured party may or may not be angry at the inconvenience caused by the trick, but as soon as he learns who perpretated the deed his reaction to the experience is colored. If it was someone for whom he had an intense dislike, he would become angry. If it was his best friend, he would be amused at the cleverness displayed. With this understanding of the nature of emotion, we are freed from any possibility of proposing that certain religious experiences carry "stock" emotional results for

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1 - Valentine, 128.

every individual.

It is the emotional factor which gives color to our experiences. "All the lights and shades of behavior, the nuances of response, the unpredictable glows and chills with which one meets each successive situation are all conditions of our intricate and subtle affective organization".[1] "There are some sensitive people whose lives seem to be a continual alternation of tears, laughter, petty angers and trifling fears, and others who are as stolid and imperturbable as a hill. These differences are no doubt due, basically, to biochemical conditions in the neural structure."[2] We hold to this earthy view of emotion, always taking into account the physical basis of the emotional tone, and its direct connection with the chemical activity of the organism. This saves us from falling into some common errors when interpreting the introspective reports of some religious experiences, which would seem to indicate that emotion is some kind of "vaporous" accompaniment of particular experiences and is determined in quality by the type of experience.

"Wherever feeling is consciously or unconsciously made the uppermost factor in conduct, it defeats itself by the deterioration of the structures and functions employed to produce it".[3] In the light of this tendency of emotion, we see why so many persons fail in their striving for the

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1 - Valentine, 122.
2 - ibid, 134.
3 - Ames, 328.

"blessed assurance" of God's love when it is sought for its own sake. The feeling element of the religious experience is admittedly the most important element. We are urged to seek the blessing of spiritual communion with God for its strengthening, quieting, and health-giving effect upon the inner self.

The self must have a certain amount of assurance of love in order to function properly. We have found this to be the most fundamental need of the self; this assurance is found in one's emotional reaction to the environment. James supports the Christian view of the world and belief in immortality because he finds them to be important in determining one's whole emotional make-up. He says: "In the practical life of the individual, we know how his whole gloom or glee about any present fact depends on the remoter schemes and hopes with which it stands related. Its significance and framing give it the chief part of its value . . The lustre of the present hour is always borrowed from the background of possibilities it goes with. Let our common experiences be enveloped in an eternal moral order; let our suffering have an immortal significance; let Heaven smile upon the earth, and deities pay their visits; let faith and hope be the atmosphere which man breathes in; - and his days pass with zest; they stir with prospects, they thrill with remoter values."[1] It is probably more consistent with

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1 - p. 141.

facts to look upon the "remoter schemes" and the "smiling of Heaven" as the products of the emotional nature of the individual rather than the intellectual acquirements from the environment. The emotional make-up seems to determine the world-view of the average man more strongly than it is itself determined by the beliefs he holds, but these two factors are interacting agents and no broad generalization concerning superior determining power can be laid down.

Belief is a biological factor in the development of the personality. The individual believes something to be true because (1) he accepts the statements of external authority, (2) his reason makes it a logical necessity, and (3) his emotional needs make the belief attractive. ~~and (4) he wishes to believe (suggested by Pratt)~~[1]. Beliefs are not exactly determined upon the basis of ~~a~~ true perceptions; they may exist quite apart from any actual stimulation of an end-organ in the nervous system. "There enters into each perception the whole individual with his complex personality."[2] "The poet makes of his individual experience something which can be utilized by others, which has social value, which does not estrange him from his fellows, which lasts so long as the mode of experience to which he appeals has not been stifled by purely utilitarian considerations. A poet laughing merrily in company with some daffodils by the roadside would, no doubt, be looked upon with great suspicion by the motorist, absorbed in the performance of his car or in the calculations connected with industry or the stock exchange."[3]

~~1 - xx xxx~~ 2 - Campbell, 50. 3 - ibid, 51.

Dr. Campbell emphasizes the importance of the study of beliefs as mechanisms of adjustment. "So far medicine has given scant consideration to the mechanisms by which man adapts himself to the social environment, and has tended to neglect the beliefs which play so large a role in in this adaptation".[1] We shall study religious beliefs in their role as adaptive mechanisms; we are not interested in them as philosophical concepts. We want to determine to what extent they may be factors leading to mental health or to disintegration.

The mind is capable of entertaining beliefs having no basis in external reality but existing for the satisfaction of the personal needs of the individual. For instance: a woman in a state hospital believed that a certain man in public life loved her. She constantly received "messages" (auditory hallucinations[1]) from him. She even had sexual experiences and erotic sensations which she believed were caused by contact with him, when he was actually miles away. This "love" was quite real and satisfactory to the woman, but it was experienced in contact with no objective reality. The reality of the mystical experience is no proof of the objectivity of God; but the belief and the experience are realities of importance for mental health. God may be a delusion, but we cannot escape the fact that "delusion, like fever, is to be looked on as a part of nature's attempt at cure, an endeavor

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1 - p. 6.

to neutralize some disturbing factor, to compensate for some handicap, to reconstruct a working contact with the group, which will still satisfy special needs."[1] As such we would still have a great respect for the idea of God because of its effects in the realm of personality development. A healthy belief for any group is one which enables the individual to secure satisfactions for basic needs and is accepted by the group.

Leuba points to the writings of Cicero as an example of the biological function of belief. He finds that "it is in the very nature of desire to promote belief".[2] Cicero was an agnostic until his daughter, Tullia, died. Then he became a firm believer in the divinity and immortality of the soul.[3] This belief was a necessity to Cicero because he could not accept the idea that his daughter had been completely destroyed. His love for her demanded objectivity, and his reason told him that she must exist somewhere.

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(Summary) We found that the self develops a "tendency to react with a particular emotion to situations of a certain class and, under the influence of the emotion, to exhibit certain types of thinking and conduct".[4] When two conflicting tendencies to reaction are aroused by a single situation, an emotional tension is created until the needs of the self are satisfied in that situation. "It is necessary to under-

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1 - Campbell, 9.
2 - GI, 330.
3 - ibid, 100.
4 - Bagby, 5.

take to develop certain stabilizing tendencies, such as that of facing the disturbing problems of life with constructive thinking".[1] Unhealthy methods of facing conflict, such as resorting to the security of delusions, must be avoided. "While it is not possible for anyone to transcend the limits of his endowment or attain the absolute, it may be possible for him to eliminate, or make the necessary correction for, certain distorting factors in the personal equation, such as constitutional traits, disturbing experiences in the past, borrowed attitudes and emotional values, strong underlying trends, moral laziness and cowardice. A systematic review of one's personality with the aim of modifying an undue subjectivity is no mere intellectual diversion, it is a dynamic process involving a new orientation toward experience, which makes the resources of the individual more fully available for the tasks of life".[2]

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1 - Bagby, 14.
2 - Campbell, 78.

IV. Personal Standards and Mental Hygiene

Every conscious act of the self follows some standard or ideal accepted by the self. The standards are those patterns which have produced paths to the attainment of value in the interplay of the personality and the environment. Often the standards of the self are not consciously formulated nor consciously recognized, but they are in the make-up of the mind, playing their important directive part in dictating the behavior of the personality. The young child learns that certain noises are approved by the parents; he continues to make those noises and to win approval until one day he discovers that the environment has changed and that the noises are frowned upon. Standards are determined by the approval of society and the learned satisfactions of the individual.

The successful personality in the eyes of society is the one which has accepted its standards and has been able to satisfy its basic needs according to them. "The qualities of personality depend on the nature of the ideals and objects in the interests of which the energy of the organism is applied."[1] Hero worship in adolescence leads to identification and imitation. The adolescent is fortunate who falls under the spell of the personality with socially acceptable personality traits. The individual is unfortunate who has accepted the standards of the "flashy" personality who fails in a society of adult

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1 - Stolz, 28.

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1 - Stolz, 28.

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Conflict arises at the point where the social standard differs from the personal - or learned - standard. Some persons accept the dictates of the social standard and are satisfied with social approval. Others govern their conduct according to their own standards and depend upon the satisfactions derived from that course of action to make up for the lack of approval accorded them by the group. How to balance the needs of the self as expressed in conditioned desires with the standards of the group is a vital question to personality. Unless a fair degree of balance is secured the individual will suffer, either with nervous disorder or from isolation.

The problem of the "conscience" is contained in this adjustment. Some writers use the word "conscience" as if it were an "organ" of personality, - a sort of indicator, which registers the height of the moral achievement of the individual in comparison with the absolute ideal. No evidence of such an "organ" can be found. The self accepts certain standards, which when followed signify success, and when fallen short of signify failure. The sense of failure is painful to the self. By use of the imagination, it is possible to judge ahead of time, whether or not the proposed activity will measure up to the standard. When it promises to fall short of what the individual feels that he ought to do, the individual says that "his conscience objects" to the proposed activity.

Because of the intricate neural structure of the human being, it is possible for him to adopt some standards by reasoning, remembering, comparing, and imagining. He does not have to learn everything from bitter experience. "Human beings have within themselves the capacities for their own improvement. They possess, both individually and in social groups, the capacity to recognize fundamental needs or wants and to set them up definitely as goals to be worked for and attained in the future; and they are capable of learning out of their experience to criticize and improve both the goals they wish to attain and what they have done to reach them."[1]

Religion has much to do with the standards of the religious person. Religious organizations have demanded certain standards of their members; in some cases these standards with the added strength of the approval of the group and God have led to a successful adjustment and have helped in settling conflicts. At other times religious sects have backed conventions which have restrained individual members unduly and led to mental breakdown. We must condemn the religious ideal when it leads to such results.

The subjective factors involved in the acceptance of standards are as important as the social aspects. The self must feel that it is worthwhile. It must measure up to its own (as well as society's) standards of success. The sense of frustration and failure that accompanies the failure to

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1 - Elliott, 32.

measure up to a standard, no matter how unreasonable it may be, leads to much trouble. The self that continually fails begins to rationalize or dream about the success that is denied him. Thus the nature of one's standards are an important factor in determining one's self-regard and one's mental health. McDougall describes the nature of self-regard as follows: "It is the desire that I, the precious self, that being which I conceive proudly, or humbly, more or less adequately, more or less truly, and more or less clearly, according to the degree of development of my powers, the desire that this self shall realize in action the ideal of conduct which it has formulated and accepted".[1]

Hadfield recognizes the importance of the self's feeling about the self. He finds it "of much greater importance than even our attitude toward the world. It is in childhood that we first develop self-consciousness, and the impression we get when we first catch sight of ourselves is destined to remain with us through life and produce normal and abnormal conditions of character".[2] Some children accept a standard at an early age which remains in the unconscious in the form of a "self-complex". "Of all complexes, there are none more important than those which form themselves around the idea of the self, our phantasies of ourselves".[3] Many breakdowns come in later life because the individual

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1 - OP, 440
2 - p. 33.
3 - ibid, 69.

continues to rate the success of his strivings according to the childhood standards; he continues to seek values which are unreasonable in an adult environment. It is important for the mental health of the individual that his standards may be achievable with his natural abilities acting on the environment. The true ideal is the "consciously chosen sentiment, a goal unattained yet relatively attainable, not the extravagent expression of a complex or morbid self-esteem. It therefore stimulates our will to endeavor, whereas with an extravagent phantasy with which we identify ourselves, we have no need to bestir ourselves. The main characteristic of the ideal as distinct from the phantasy is that it stimulates the self and arouses the will to moral endeavor."[1]

Hadfield says: "Psychologically the right ideal is one that can, by attracting all the instinctive emotions, bring harmony to the soul; by stimulating the will to a common purpose, weld the whole psychological individual into an organism; and by satisfying the craving for completeness, secure self-realization and happiness".[2] The students of Christian ethics claim that Jesus offerred such an ideal to man. They offer as evidence the lives of many who have found self-realization in service of others and in forgetfulness of self. Such people seem to live in an emotional realm that is poised, free from worry and self-concern,

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1 - Hadfield, 80.
2 - p. 111.

and permits the self the greatest degree of expression and satisfaction of basic needs on a social level.

The individual who has been torn in a conflict of standards often finds relief in the acceptance of the authority of the Church. At conversion, the acceptance of the new ideals, guaranteed to be satisfactory to the group and promising satisfaction to the individual, gives the self a thrill of anticipatory satisfaction and a release from the old struggle that is pleasant. Freud finds an abnormal trend in this phenomenon: "The satisfaction the ideal gives to the members of the culture is . . . of narcissistic nature, it is based on pride in what has already been achieved".[1] When unravelled from its Freudian terminology and implications, this statement is probably true. It is of the nature of the self that it must be pleased with itself as a self. Any other sentiment about the self is the source of mental breakdown.

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1 - p. 22.

V. Mental Breakdown

There are many types of mental abnormality in which we have no interest in this paper. It is estimated that about half of the patients in our institutions for mental diseases have disorders of organic origin. The symptoms of many of these diseases are similar to those of the psychogenetic cases, so that there is apt to be confusion at times in understanding mental illness in terms of cause. We have no interest in the cases of organic disease that exhibit evidences of mental breakdown, since the disease has attacked the nervous system. Such cases often exhibit thought content which deals with religious interests, but we can, by no stretch of the facts, attribute the breakdown to religious causes. Religion is unable to furnish any cure for such cases; they are amenable only to the treatments of medical science. This statement holds in spite of the claims of marvelous "cures" effected by certain peculiar religious sects. The religious belief may furnish subjective satisfactions to such a patient; its effects in this instance being due to the same mechanisms operating in any case.

At this point we should note the claims made by certain religious sects and "healers". The "mind-cure" cannot in any case be said to be the result of special knowledge and technique bequeathed to certain individuals by God. The knowledge and technique that lead to a cure, if they are actually

therapeutic agents, can be explained in perfectly naturally terms and are the result of study and experience. Furthermore, no physical trauma can be cured by the application of a belief. The belief and resultant emotional experience may repress the sensation of pain for the individual and may aid in effecting the cure of the physical injury; but it has never been shown to be true that structural change has been wrought in the organism other than according to the natural laws deduced by science regarding the activity of the physical organism.

We shall not attempt to describe the course of the more serious mental disorders in this paper. The cases of mental disease classed as "hopeless" have no interest for us, since the function of religion in these cases is negligible. We are interested in those cases of psychic origin in which the religious belief and experience has played a part since the days of mental "normality". We wish to glance at the activity in the personality at the time when the personality passes from social acceptability to insanity, - to observe the general causes of the break and the significance of the abnormal behavior for the personality.

We have found that it is necessary for the self to satisfy certain fundamental needs. These needs are made known in consciousness in the forms of certain impulses to action. The impulses come from the learned methods of achieving values - from complexes and sentiments and other habits - all sorts of standards, conscious and unconscious.

There are vast numbers of people who exhibit strange behavior because of peculiar standards. Individuals have learned to satisfy their needs for sex expression in perverted ways, they have certain standards for achieving the definite value of sex expression. Other individuals have learned that in order for them to secure the approval of the group they must steal. We find that these standards rest in most cases in buried complexes. The individual knows that he is motivated to certain strange activity, but he cannot tell you why he wants to do what he does. He knows only that it gives him great satisfaction. In this group we find a great number of otherwise "normal" people with strange obsessions, compulsions, and phobias. These people are amenable to the treatment of the analyst, and it is only those cases which have developed the abnormal behavior to a stage of deeply ingrained habit and have surrounded themselves with other abnormal traits that cannot be helped in making a better adjustment to the environment.

Most people come to adulthood with a fair share of minor complexes, which are repeatedly motivating them to strange behavior. Their judgment and consciously accepted standards of what is right come into conflict with these strange impulses. It is on this battleground that the strength of the personality is tested and determined. A safe estimate of individual character may be based on observation of the method of handling conflicts. Failure to resolve a conflict

in a satisfactory way means failure to satisfy a basic need and (according to our hypothesis) leads to mental breakdown. Bagby describes the self as an energy expending organism. If the energy does not find a satisfactory outlet, there is a tension (emotional) which will "burst the seams" in order to let off the steam. The bursting of the seams appears as some form of neuroses. "No one should permit himself to stay in a serious emotional condition for a long period."[1]

The individual may adopt any one of several general methods of solving the conflict. The most healthy solution is to face the conflict and to give "right of way" to the motivation which satisfies the need of the self most fully and in accordance with what is socially acceptable. When the source of the impulse is not known, it is well for the individual to consult someone who can help him gain the necessary insight. Some individuals from childhood have formed the habit of running away from any problem situation. Such people when faced with an emotional crisis in adulthood will automatically turn back to more pleasant days and ways of living. These are the regressive mental disorders. In milder forms of this disorder, we see an individual with a rather peculiar trait of turning to some childish pastime when problems become too heavy. A more serious form is found in the case of the individual who runs home to mother after making an unsuccessful attempt to adjust to the hard realities and problems of married life. The extreme cases, those that make no effort to accept adult responsibilities, have to be taken care of in homes or institutions. The efficacy of this solution of a conflict situation

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1 - Bagby, 30.

rests in the ability of the mind to shape the universe to the heart's desire. The individual again attains a state of emotional security by reverting to childhood patterns of behavior. The religious person is often accused of making this adjustment to a difficult situation. Probably the most popular criticism of religion is that it offers the individual a retreat to the bosom of the Father and causes him to lose interest in the real problems of life and to shirk his responsibility. We will find that this charge is not without substantiation in case material, but it does not seem to be a just reason for "scrapping" religion. It is a perversion of the religious experience, - albeit, a common perversion.

Another form of mental breakdown is witnessed in the various attempts made by the self to compensate for a lack of real success in its vocational, social, or sexual activities. Again, we see the self with a need for the approval of others, a need for love; and we find that it has accepted certain standards of what it is to be loved, - to be approved. When it is not loved, approved, - according to the standards which it knows, it immediately makes a fresh attempt to secure the value desired. Into this group come all of those individuals whose self-regard has been conditioned by the early environment, so that they feel unsuccessful, unloved, and guilty (using James' description of the sinner before conversion). Some of these individuals try all the harder to achieve success in the real environment, and they often become the leaders and most successful of our artists

or business men, athletes or professional men. But others choose less admirable methods of coping with this "self-conflict". Some rationalize their failures; they soon develop such elaborate excuses that they no longer need to strive for real success. In some instances these excuses, fictitious at first, come to be real to the compensating individual, he develops a full grown delusion and later becomes a hopeless paranoid. The individual who has resorted to rationalization becomes the paranoid with delusions of persecution. Somebody or something always prevents him from succeeding.

Day-dreaming follows the same path toward mental breakdown. The individual believes that he is a failure in his environment, either because that is an actual statement of the case or because of an inferiority complex. He learns to get satisfaction in imagining himself as the successful business man or lover - attaining whatever desire is being frustrated in his life. This type of case is pictured as withdrawing from reality, - getting away from the painful environment in flights of imagination. The conflict comes at the point where the self must accept certain beliefs about its failure in direct opposition to the strong desires for success in certain fields. The self with the fantastical standards of childhood still unconsciously measuring the success or failure of the activity of the self faces a stern conflict which can be solved only when the fantastic standards have been removed as a motivating power by means of analysis. The day-dreamer, when his judgment snaps, has delusions of

grandeur. He is now all that he formerly wanted to be - loved, powerful, and successful.

Cases of hysteria, which is a defense mechanism, can be cured only by analysis, so that the function of religion in such cases is not different than in any case where it helps to integrate the individual about good standards after analysis has revealed the source of the trouble. Likewise, the periodic disturbances, known as manic-depressive psychoses, are the result of the emotional nature of the individual and do not seem to be greatly affected one way or the other by the religious beliefs or experiences of the patient. If the disorder is expressed in religious terms, the casual observer is apt to conclude that here indeed is an unfortunate person who has "gone crazy over religion". When the wild enthusiasms and morbid silences seem to center around religious subjects, the uninitiated thinks that religion is the cause of the disorder; whereas, the truth of the matter is that the unstable individual has picked up some religious terms and ideas and he uses them in expressing the turmoil of his own emotional life. It may be true that the restrictions placed upon a child by a stern parent, who cloaks his abnormal demands under the robe of divine approval, often have produced the emotional condition in the growing personality that later leads to the manic-depressive breakdown. But this cannot be charged against religious beliefs and experiences - such conditions are the results of badly regulated homes and parents whose religion fails to aid them in raising children.

Note - Use of Cases

We are interested in the function of the religious belief and experience in the personality development of the "normal" person. We want to know how religion "works" in the lives of those people with whom we come in contact every day. Therefore, most of our case material will be taken from the experiences of people who have never been hospital patients. We are interested in the religious aspects of the extremely abnormal cases only in so far as they will help us to understand the psychological mechanisms of the average man. The person who has faced a conflict situation, has suffered with a feeling of inferiority, or has labored under the stress of an abnormal fear, and has grasped at religion as an aid in the struggle is of particular interest to us. Such cases have been found in some books on the "cure of souls" by ministers with a knowledge of analysis - others have been taken from the reports of lay physicians and teachers - and some are from personal experience. All material used from personal experience is with the full permission of the person whose experience is cited.

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VI. Religion as Compensation for Feeling of Inferiority

Nature of the Feeling of Inferiority

John S. is a graduate student in one of our universities. Up until a year ago, his life (as he describes it) was a sorry succession of disappointments, loneliness, and frustration. As a small boy he had been the object of the derision of his playmates because of his awkwardness. He was always large for his age, but he had never been able to appear even to fair advantage in the games at school. His few childhood triumphs were won in the scholastic field, and the standards of his friends were those of the average city children, standards that recognized only athletic and social achievement as praiseworthy. In fact, scholastic achievement was rather a mark of weakness and was to be scorned instead of admired. John had a peculiar home situation, so that even there his school triumphs were neglected. He was always openly considered the inferior of his two more aggressive brothers, one older and one younger than John. The mother was impartial in bestowing her affection on the three boys, but her status in the family and the importance of her approval were rather insignificant. The father was "lord and master" of the establishment, and his favor was the key to privilege. He did not grant much favor to John. He often stormed at the boy for his awkwardness and inability in manual labor or pastime. The situation needs no further description. It is too commonplace; we recognize it as the typical (with minor variations)

early environment, from which we draw our defeated personalities. The tender soul of the child is trained to believe that it is inferior and it grows through the early and formative years into the emotional habit of feeling unworthy, unwanted, and useless.

When John gets out in the world - (we now speak of John as a representative of the group; his career is typical) - when he goes to college, he expects little of himself, and yet he longs for great achievements. He has dreamed of himself as the football hero of the campus during his high school days. He longs for the respect of his companions. He has found that his scholastic achievements have not brought him the approval that he so strongly desires, and so his school work has fallen off. He does not try so hard in his classes anymore. He finds that generous approval is given in his fraternity to those fellows who boast casually of social success. Now he is away from home and he has an opportunity to try his hand in this field. He soon finds that he can drink more than his share of intoxicating beverages without becoming drunk. He was always a nice looking fellow, and he soon learns that the girls do not object to him as strenuously as did his brothers and childhood friends. He falls in love with one girl. In short, he soon becomes somewhat of a mild social success, and he is greatly pleased with the suggestions that pass around the fraternity house - suggestions that he is "quite a dog" in a quiet way. He secretly expands when at

the table he is roundly, but laughingly, reproached for having made "such a spectacle of himself" at the party the night before.

Many men reach this stage in their development, find satisfaction in the approval of friends for achievement according to these standards, and make a fairly satisfactory adjustment at this level for the rest of their days. Not so with John S. He is further complicated by a common fear complex, closely associated with his feeling of inferiority, - the combination making it necessary for him to make an adjustment at a different level.

During adolescence, John formed the habit of masturbation. For three years he deposited heavy layers of guilt feelings in his subconscious. Feelings of guilt associated with sex, - anything suggesting sex to him. The fear of being caught in the act of masturbation, plus the belief that the practice was harmful to his health and would eventually cause insanity, soon became so strong that it furnished the power to help repress the impulse to masturbate. This change occurred at the same time that John got away from home and began to get some of the approval from his fellows in college. During high school, John had rarely gone out with girls. The securing of satisfaction in the new environment had much to do with the cessation of the disturbing practice. But John did not cease to feel guilty about sex affairs, although he had forgotten the cause of the feeling, and he did not recognize it

the uneasy quakings in the presence of a sex situation as conflict including guilt feelings.

At this stage, John entered a period of three years of "hell" - his own description. He felt that he was inferior and to be despised, although he did not consciously formulate this feeling about himself, and did not recognize it in the feelings of uneasiness. Soon he began to think that his friends merely tolerated him, but secretly thought him rather an undesirable element. He began to ascribe their "neglect" of him to the fact that he was still rather awkward in carriage. He thought that his inability to dance well and his embarrassed moments in company marked him as one who was wrong; he felt strongly that he was so marked. As a matter of fact, he was characterized by his fraternity brothers as a rather likeable fellow, retiring and quiet.

From the stage of rather general fears and feelings of insecurity, John passed to a state in which he definitely believed that he was not liked because of the fact that he was awkward, blushed easily, and became confused when the conversation touched upon personal matters. He did not make many friends because of his fear of social contacts; he spent most of his time to himself. He liked to dream of the conquests that would one day be his - picturing himself in all manner of successful enterprises. He began to think of himself as a genius "under wraps" - one who would soon emerge from his shell of obscurity and startle the world with some scientific discovery.

Here we have a picture of a typical case of an inferiority complex and a possible schizophrenic. A lonely soul - feeling that he is left out of the activities of the world, achieving no success, withdrawing from a painful environment, and beginning to compensate by day-dreaming and vague plans for the future.

Besides the general tone of the early environment, there are other causes of the habitual feeling of inferiority, or the inferiority complex. First, we must take account of the factor of bodily health and strength. It plays a tremendous part in shaping the emotional attitude of the self toward the self and the world. Adler uses this as a basis for his understanding of practically all personality disorders of this type. He finds the physically inferior child striving for superiority, spurred on by the painful feelings of inferiority. There are, of course, many cases of inferiority complexes due to some physical incapacity of the individual. There are many persons who feel depressed and inferior most of the time because of an abnormal basal metabolism or other bodily factors. It is difficult to determine in any case whether the physical factors or the psychic play the dominant role in the emotional tone of the individual. The two interact, but one may have a preponderance of weight in the development of the personality.

We need to note three more causes of the feeling of inferiority: a lack of ability, race or family inferior-

ity, and an actual failure or frustration, the memory of which is buried in the subconscious. Stolz[1] lists these five causes and they seem to be inclusive. Bagby describes the complex adequately: "A complex of this sort is a fear reaction to social disapproval or self-criticism and, naturally, defense reactions are involved".[2]

Defense Reactions

Reactions to this sense of inferiority and failure as a personality have already been mentioned, but we will list them again. First, there is the healthy reaction which leads to further striving in the real environment. "An inferiority complex may produce, though perhaps rarely, a superior form of adjustment. The fear component is a drive and, if the reductive activities chance to have a social value, the individual may achieve a very high-level social performance."[3] In this group we find famous artists, men of letters, and religious geniuses. Other defense reactions to be noted are: the regressive, in which the individual retreats from the painful situation, and the aggressive, which take the forms of rationalization and day-dreaming as forms of compensation. It has been noted that all of these forms lead ultimately to mental breakdown and destruction of personality. We see individuals resorting to all of these mechanisms under the guise of religion.

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1 - pp. 132-133. 2 - p. 108.
3 - Bagby, 173.

There is the individual who has been scorned in childhood because of a physical deformity or a homely face. This individual decides to give his life to God in the foreign mission field. Here is a retreat from a painful environment, a reassurance of the worth of the self, - in short, a compensatory adjustment which has social value. Other abused individuals find parallels between their experiences and those of the old prophets and religious pioneers. They begin to imagine that they are strangely gifted by the Divine sent here on a special mission. They begin to preach strange messages and to make strange intimations as to their importance and in a short time we find an individual with a set of delusions of grandeur and persecution, a full-grown paranoid, who must be taken care of.

Schou gives us two typical cases, which we take the liberty of quoting in their entirety.

"This was a patient whose family had shown marked disposition to insanity. He had studied theology for five years and done well, and was now reading for his final examination. He then began to feel religious scruples and to lose interest in his work, spent his time going for long walks with folded arms, and speculating on 'problems'. He would kneel down and pray for hours at a time, kiss the floor, and declare he was a spirit. He was admitted to hospital, and exhibited here an attitude of superiority and self-satisfaction. He was not ill; the whole thing was a misunderstanding - the doctors would be called to account for this, etc. (a thing one often

hears). Occasionally his behavior was strange: he would lie down flat on the floor, and stay there for hours as stiff as a ramrod, or stand up against the wall with his arms extended. One day he declared that he was 'the greatest theologian and the greatest doctor' and also 'the Father of God the Father Himself'. On another occasion he said he was engaged on a great work which he had come to carry out here on earth; it was something in the direction of exterminating sin and poverty on earth; but he added: 'God the Father can keep his angels to Himself. Devil take me if I don't manage the whole thing on my own. God and all his angels, Satan and all his devils, and all mankind, I can do in the whole lot of them by my own strength in three minutes! ' He has now been twenty years in an asylum, is dull, self-centered, brooding over his mad thoughts; now and again, however, he asks to be discharged, as 'there is work waiting for him as a missionary'."[1]

This case was diagnosed in that hospital as dementia praecox; in a state hospital today it would be recognized as the typical catatonic schizophrenic with paranoid delusions. It is the type of case that furnishes the basis for the popular belief that religion "drives people crazy". Did not this fellow spend five years previous to his breakdown in study of theology ? As the illness became more acute, did he not spend long hours in speculation on problems ?

We are not given the childhood history of this case, but we assume it to have been similar to the histories

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1 - p. 110.

of cases with the same outcome. The youth had a full-grown feeling of inferiority; his early environment was much like that of John S. He turned to religion for refuge; decided to become a minister of the gospel. But his emotional life and thought processes were poisoned by the hidden complex and diseased self-regard. His day-dreams became real to him, the delusions of grandeur and persecution are well marked in this case and they have been shown to be the direct outgrowth of such mechanisms as adopted by John S. What part did religion play in this mental breakdown ?

It is obvious to the student of the workings of the mind that the man became insane because of the mechanisms which he developed in dealing with his self-conflict. Because he turned to religion in his desperation and was steeped in religious ideas, the thought content of his delusions of grandeur was religious . Just as the same type of case in the hospital has delusions of grandeur which take the form of the idea that the patient is some powerful general, like Napoleon, the individual when breakdown occurs believes himself to be the person whom he has long admired. This is no indictment of Napoleon or generals or religion. Brooding upon problems preceded this man's breakdown. Brooding upon problems precedes all breakdowns of this type - the problems of internal conflict. The outstanding symptom of the catatonic is his intense interest in the conflict waging in his own soul. This conflict often assumes ideational form in thought about cosmic catastrophe and control. Because the thought forms of a conflict are expressed in religious terms is no

proof that religion caused the breakdown. It is the way that the self deals with the conflict that determines the outcome. If religion tends to develop unhealthy reaction mechanisms, it can be held responsible for much of the damage. But it is the use made of the religious belief by the individual that determines whether it shall lead to integration or breakdown.

In this case the self was heading for breakdown from childhood; it seized upon religion as it slipped along. But: "If religion is such a power for the good, why did it not save this personality from destruction?" When the complex suggested to this boy that he was a failure, instead of proving it wrong by contact with the environment, he resorted to his thoughts and dreams. His needs for love and approval and power were satisfied by dreaming and rationalization. As his reason developed, he needed more intricate rationalizations and dreams. He found them in the idea that he was God's messenger, misunderstood by men. He used the religious idea as a compensatory defense; his use of religion was not healthy, - it can be used in a perverted manner as can any healthy function of the self. For a while, perhaps, the idea that God loved the young man and found him important helped satisfy his needs, but soon this belief was not strong enough to quiet the clamoring of the complex. Finally, the evidences of success given him by his beliefs and senses were not strong enough. So his judgment quietly left the scene

in favor of his dreams. He was now a success; he was stronger than God. Religion could not stop the disintegrating forces in this case. Until the complex is wiped out, there is no chance for health in such a case.

We quote another similar case from Schou: "At one of our asylums there was admitted in 1918 a man stated to have been always of peculiar character, with extreme views and a tendency to follow fantastic and extravagant schools of thought. Even as a child he was dreamy, with keen imagination, played by himself for the most part, and had few companions. When only eighteen he wrote stories and verses and occasional newspaper articles. He was not interested in religion or church matters.

"After having been a free-thinker for many years, he began, eighteen months previously, to read the Bible, and took to speculating day and night on religious matters, read American books about the millenium, wrote religious articles in the papers, and exhibited a charitable activity far in excess of his means. His wife and children began to suffer want, especially as he was now also neglecting his business. His wife reproached him for his neglect, but he grew more and more taciturn and reserved.

"On July 25, 1917, he suddenly declared that he was the prophet Elijah, and that the whole family must kneel down and say the Lord's prayer; they would then, the same evening, be taken up to heaven. He was therefore removed to the hospital.

"At the hospital he lay quietly staring at the ceiling, murmuring prayers, and saying now and again, 'Yes, I am coming.' On inquiry, he stated that he saw angels. He cried out loudly 'I am Elijah', and scratching himself so as to draw blood, wrote with blood on the door: 'In the name of Jesus Christ, he is Elijah; behold they have seen him.' Afterward he grew calmer and talked to the nurses, whom he informed that just as it said in the Bible that John the Baptist was Elijah, so, too, he was Elijah; but 'as John would not say why he was Elijah, he likewise would not say'.

"The patient was later discharged from hospital and returned to his home, but his behavior was still strange. He stuck to his religious ideas and acted accordingly, gave away money belonging to his family, for the benefit of poor children, wrote articles on religious subjects, and distributed them gratis on the streets, sold old furniture and gave away the money, all the time neglecting his home and his work and constantly receiving visits from angels and prophets.

"The state of things at home becoming more and more intolerable, he was again taken to the asylum.

"On admission here he looked like a veritable prophet, with long hair and beard, and old, discolored clothes. He behaved with stoical calm and dignity, and answered willingly and in friendly fashion when asked about his thoughts and his 'call'." He believed that he had been sent by God to pronounce a day of doom. He wrote three books while in the asylum. In them he preached the Day of Judgment; his

writings "smacked" of the Book of Revelation. "In conversation, this patient gave one the impression of a calm and collected personality, ready to suffer persecution for his faith. His speech was slow and measured, interlarded with scriptural phrases and texts, but not without originality, and always logical or pseudo-logical. He suffered throughout with halucinations in a quiet fashions, but mostly at night; saw angels and devils with whom he conversed, and persons deceased. One day he threw a lamp along the floor, crying out, 'Get away, you old Satan! '

"As he continued calm and quiet in his behavior, he was discharged, and continued his eccentric and pathological missionary work."[1]

The general causes and nature of this case are the same as those of the other cited by Schou. We find the same processes of disintegration at work. The charge against religion that it produces other-worldliness is interestingly illustrated here. We hear of preachers who are so absorbed with things celestial that they continually forget debts and engagements. In this case, the man retreated from a situation which failed to minister to his needs according to childhood standards. He took up religion because it offered an interesting fulfilment of the self-fantasy. The only charge that can be made against religion in this case is that its ideational content is amenable to the mechanisms

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1 - p. 94.

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of the personality which is heading toward breakdown. Here again we see the thought expression of the internal conflict in terms of cosmic catastrophe. Many freak religious sects thrive on persons of this nature; we come into contact with literature of this kind constantly.

Conversion as Compensation

The person most amenable to religious conversion is the person with a feeling of inferiority, due to some conditioned complex, either mild or serious, or the person with a normal feeling of insufficiency in the presence of God and the universe. This sense of insufficiency needs to be distinguished from the unhealthy feeling of inferiority. It is a normal reaction and represents a rational recognition of insufficiency and the need for help in dealing with certain situations. The idea that God is good and a personal father does "compensate" the individual with this feeling of insufficiency, and in so doing, enables him to meet the difficult situation bravely and efficiently. We are interested in making a more detailed study of the function of the belief in God in the personality development of the person with the abnormal feeling of inferiority. Analysis must reveal the complex and its poisoning influence destroyed before the personality is ready to make a completely satisfactory adjustment. Many "queer" people in the church have had the religious belief clamped on top of the complex. A real cure has not been effect-

ed, as would be revealed by a study of the life of the individual. Continued conflict between the reassurances of religion and the hidden complex cuts the efficiency of the personality and destroys the full measure of happiness.

Mrs. W. was twenty-three when she was married. She had a well-defined feeling of inferiority and sexual conflict because of peculiar standards and repressed feelings of guilt. Her love life with her husband was very unsatisfactory due to her own conditioning and his ignorance. Mrs. W. is now fifty and the mother of two children. Her behavior is still governed by her early complexes. She worries about things excessively, thus setting up unhealthy fear attitudes in the lives of her children. Her standards are sadly twisted because of her own experience, and her family and friends suffer therefrom. And yet she has maintained a reputation for sanity and normality in her group. Her religion has been her source of strength since her youth. Mild mystical experiences made life worthwhile emotionally. Religious beliefs buttressed her self-esteem. Here is the typical case of a personality that has been kept afloat by religion and yet has never been cured of early mental difficulties.

We return to the case of John S. In college he "got religion". His was not any spectactular conversion. He had been raised in a "Christian" home; and when misery became

his lot and he failed to find satisfaction for his needs in his fraternity group, he began to turn an attentive ear to the promises of the preacher. He began to consider the "better life" of Christ; he began to get an appreciation of the truer values. He began attending chapel regularly.

When he finished college he went to live with his family who had moved to a new city during his college career. He got an office job, found life very dreary, and turned with longing eyes to the promised peace and satisfaction of the church. He prayed earnestly that his fears would be removed from him. In spite of his belief in God and God's power to heal sick souls, his fears were not removed when he got in a situation which was strongly associated with the mysterious terrors. He firmly believed that his sins had been forgiven him, and he strained for that sense of God's love, but he continued to feel guilty in the old situations. Here was a converted man, getting along in the environment with much pain - but still getting along. At this level - like Mrs. W. - many religious people remain for the rest of their days.

Cases of real conversion, in which the individual accepts new standards and begins to lead a satisfactory life on a good social level, - in which there has been no strong complex to overcome - are easily explained and have no particular importance for this study. William James has described the change in the personality as"from the feeling that one

is consciously wrong, inferior, and unhappy" to feeling "consciously right, superior, and happy". The person who has been buffeted in society finds new standards that promise success and approval. The return to the favor of that mighty personality, God, lends a new confidence to the activity of the self in the universe. From need of love and approval, the individual moves to a place of security in belief and actual contact with those in the religious group.

The decision to lead a "new life" has its emotional reaction, which invigorates the organism. The anticipation of success heartens the self and raises the activity level of the body. "It is not sin that troubles (the converts-to-be) but misery, and the chief thing that fills their consciousness and brings about the change is not a struggle away from sin but a striving toward something new".[1] Conversion "is . . merely the undramatic change of values which the most normal and common-place of us notes at work within himself at almost every epoch of life".[2]

Unfortunately, many people have seized upon religious security out of their weakness; they have secured enough strength to enable them to live in the environment, but they have never been the healthy personalities of which they were capable because the source of their weakness was not removed. To those that needed only the assurance that religion gives, and had no complex to deal with, religion restores them to a life of satisfaction and is a powerful factor for mental health. But so many of those persons who

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1. Pratt, 155. 2. ibid, 163.

reach adulthood slightly twisted mentally because of unfortunate childhood conditioning, never realize their possibilities as personalities even with the aid of the religious belief and experience. To this group organized religion ought to bring a more effective service than has been its contribution in the past.

A Real Cure for the Feeling of Inferiority

John S. failed to make a satisfactory adjustment to the environment even after his conversion. The belief in God's love was helpful and the friends in the church did much to raise his opinion of himself, but his emotional life was still poisoned by the complex. He still felt guilty in social situations. He still spent time dreaming of the day when he would become a power in the social and academic world. He still had definite fears of betraying himself by awkward behavior in public. With all of these mental handicaps and disatisfaction with his environment, he took up graduate work in the university in his home city, and there he came into contact with a professor with some knowledge of psychoanalysis. This professor soon gave John an insight into the nature of his problems and the causes of his misery. At the same time, he suggested that John continue his social activities, which had been dropped, and that he learn to find satisfactions for his needs in real contacts.

In the space of a year, John changed completely from a timid soul who was defeated by life to an efficient

student, who took great interest in life and found a zest and happiness in it of which he had been able only to dream in the old days. It is absolutely necessary in cases of inferiority complex to draw off the sting of the complex before the self can again secure satisfaction in the real environment and face life as a unified self.

There is some provision for this requisite of mental hygiene in the conversion technique and worship of many religious sects. But complete catharsis is not guaranteed by these forms, and often the tragedy of the "warring self" (Mrs. W.) continues throughout life. The Catholic confession often serves this function in clearing up the sources of conflict, but it is often inefficient in that it does not ferret out the hidden springs of irrational thought and feeling. There is no way to remove a morbid sense of guilt based upon repressed experiences such as those of John except by the catharsis of analysis. Assurance of divine forgiveness may be temporarily comforting, but as long as the complex remains buried in the unconscious there will be trouble.

Weatherhead[1] cites a case of an old Scotch gardener who had been an efficient worker for thirty years only to begin to show signs of breakdown for no obvious reason at the end of that period. For the last three years (up to the time of Weatherhead's contact with the case), "He had become morose, sulky, brooding. He complained of a pain in the

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1 - p. 11.

chest, and could not do his work. Several doctors had overhauled him without finding anything wrong. The last had told him he was a lazy devil and should get up and work. For a number of weeks his employer had had him at a convalescent home, where he got no better. When I," Weatherhead continues, "saw him . . . he was in bed. For a time we got nowhere. He would not speak, save in monosyllables. I intuitively felt that he needed God more than any elaborate treatment. Without asking permission, I prayed with him. Then I got up, and earnestly invited him to tell me what was on his mind. Out it all came, higgledy-piggledy, in a torrent of language, sometimes choked with tears. It was a pretty ghastly story, and I won't repeat a fact of it. Then I spoke of God's forgiveness. Suddenly he said, 'The pain in my chest has gone.'" Later "he came down dressed in his working clothes, and his face was radiant." Weatherhead concludes: "Far be it from me to suggest anything wonderful. Anyone could have done it who would listen, who would make God's forgiveness real to him, and hear his confession. I affirm quite frankly that there is very sound psychological ~~reason~~ truth beneath the idea of the Confessional, and at our hands our people ought to be able to get all that is of value in it without its weakness and evils. It is a method of healing souls which we cannot afford to let go."[1]

Weatherhead sums up his handling of a more difficult case as follows: "A careful psychoanalysis was made, a business which took some months. The buried complex was dis-

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1 - p. 12.

covered, brought into consciousness, and thus robbed of its power to harm, its repressed emotions being released. The nucleus of the complex was then reassociated with the healthy emotions of religious belief, and the released emotions directed to new ends".[1] This is a concise statement of the proper treatment for such a case as we are considering in this section; and we see that religion comes in as a re-integrating force.

First, religion offers new standards - new goals, possible of achievement and promising satisfaction. John S. was afraid of the environment for years, because it had given him only ridicule and criticism. His needs for love and approval were starved, so that he sought satisfaction in day-dreaming and masturbation. Then his standards denounced his erotic habit, and accused him of being guilty. Then he adopted other standards - those of the college fraternity - but his success at that level did not overcome the diseased emotional life: he resorted to dreaming of success and relied upon the thought of the love of God. Finally, he learned that the Christian religion demanded that he serve and mingle with his fellow-men, - that he find satisfaction in the society of others. This was a great aid to mental health after it had been made possible by the release of the conflict. The Christian religion taught him that those who face reality and strive to help and love other people may encounter material disappointments, but that the basic satis-

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1 - p. 14.

factions will be taken care of. It furnished him with a new set of standards and ideals, which had been tested in years of living and found to be the best.

The full value of these standards is never realized until the individual has begun to put them into practice. "While we used to think that when a man accepted religion his whole character was instantaneously transformed, we now recognize that the acquisition of the ideals of one's religion is an attainment secured by earnest and persistent practice."[1] The unsuccessful individual begins to learn that he can do things which he had formerly supposed were impossible to him. Under the stimulus of the group and their sympathetic guidance, he begins to find that he is a person of some account in the community.

The group offers the defeated person the very real hand of personal friendship. There is no stronger reintegrating force. The lonely and inferior self suddenly finds that people enjoy his company. "It is the love of man that convinces child and hardened sinner alike of the love of God".[2]

Finally, the belief in God's love and power serves as the foundation for an attitude of confidence and courage in facing future conflict situations. The value of this belief and the mystical experience will be more fully discussed in the next section.

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1 - Elliott, 43.
2 - Leuba, GI, 327.

VII. Abnormal Fear and Religion

Types of Fear

Abnormal fears trouble the average person more than is generally realized. They are a form of mental illness which may lead in time to mental breakdown. Here, again, religion is called in to help the individual weather the storm of terror and destruction.

We have recognized that the fear reaction, in itself, is a natural and healthy reaction on the part of the self to certain situations or stimuli. We have found that the organism is "capable of fear-tinged feelings when our major habit activities are threatened by a force or mysterious agency before which we feel actual incompetence."[1] Because of a conditioned response pattern, certain situations imply destruction or suffering to the self. Immediately the self goes on guard; physical processes set up conditions favorable to fight or flight; the resultant biochemical change in the organism is recognized as a sensation of fear. An abnormal fear is said to exist when the condition of fear is aroused in the organism by situations which do not in reality threaten the security of the self. The unconscious memories of former painful experiences, hooked up with certain

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1 - see p. 26.

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ideas and situations, present themselves in consciousness and a condition of fear is set up.

We have examined the nature of the fear of social disapproval and criticism, and we have considered some of the devices employed by the self as defense against this particular type of attack on the self and the probable course of the reaction pattern adopted by the self. Other types of abnormal fears are recognized as compulsions, phobias, and obsessions. We are familiar with the man who is always washing his hands; he feels compelled to do so by some inner urge. This master is the repressed fear or feeling of guilt connected with everyday experiences because in the past these experiences have been conditioned by fear. We hear of persons with strange fears of food, believing that it is poisonous; others are obsessed with the idea that they are doomed to a terrible fate. All such experiences are projections of repressed fear experiences.

Some persons develop the emotional habit of fear - they react with anxiety to almost any situation affecting their personal lives. These are the people with the feeling of inferiority which makes them fear the environment. These are the people who have suffered with phobias, - have been relieved of the complex by analysis, but still have the fear habit. This group contains that vast number of people whose first concern in life is their own health.

Bagby cites a typical case of phobia: "A certain man suffered from a phobia of being grasped from behind, the

disturbance appearing in early childhood and persisting to his fifty-fifth year. When walking on the street he found it necessary to look back over his shoulder at intervals to see if he was closely followed. In social gatherings he arranged to have his chair against the wall. It was impossible for him to enter crowded places or to attend the theatre. His other difficulties can readily be inferred. Significantly, he could give absolutely no explanation of the origin of his fear.

"In his fifty-fifth year he returned to the town in which he had spent his childhood. After inspecting his old home, he went to the corner grocery and found that his old boyhood friend was still behind the counter. He introduced himself and they began to reminisce. Finally the groceryman said this: 'I want to tell you something that occurred when you were a boy. You used to go by this store on errands and when you passed you often took a handful of peanuts from the stand in front. One day I saw you coming and hid behind the barrel. Just as you put your hands in the pile of peanuts, I jumped out and grabbed you from behind. You screamed and fell in a faint on the sidewalk.' The episode was then vividly recalled for the first time in almost forty-five years and the phobia disappeared, after a brief period of readjustment".[1]

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1 - p. 47.

Cure of Abnormal Fear

Analysis is needed in cases of abnormal fear as it is needed to deal with any personality disorder caused by a complex. We have seen in Bagby's case the therapeutic value of the rediscovery by the patient of the repressed experience. Bagby claims that "in all phobias there is a history of guilty action which has forced repression",[1] and concludes his study with the opinion that "the more serious fear reactions, those involving repression, are not established when the individual sustains a satisfactory relation with his parents or other natural advisors."[2]

In other words: the best cure for abnormal fear is prevention by surrounding the child with advisors in whom he feels free to confide his most intimate experiences. Weatherhead[3] cites a case of interest in this connection. A young woman was brought to him suffering from an abnormal fear of the dark. After detailed analysis it was revealed that she had repressed a severe fright experience as a little girl. The scare had been at a time when she was left alone in the dark. She had refrained from telling her parents about the fright because she did not want them to laugh at her and think her a coward. The Christian religion ideally sets up a home situation in which such a preventative is found. But some religious parents have used their religion as an authority for strictness that is prohibitive to the exchange of confidences. Many well-meaning parents have instilled an attitude of fear in the children by telling them awful

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1 - p. 49. 2 - pp. 52-53. 3 - p. 195.

stories of the power and anger of God.

Another preventive of abnormal fear is found in the Christian ideal of facing fear with courage. Facing a fear is the first requisite of mental hygiene. But here again the religious ideal has been misinterpreted by some. There are those that run away from any frightening problem, rationalizing their cowardice by saying that God will take care of the situation and that He does not want His little child to worry or fret. When a problem is forced upon an individual, the healthy thing to do is to face it and get to the bottom of it. Weatherhead suggests that the individual is immeasurably strengthened by the belief that he faces his threatening situations with Christ, the symbol of divine courage and power.

Contribution of Religion

A patient with a religious background, who associates God with peace and power and love, is a good subject for the ministrations of the priest or pastor. A woman patient in the maternity ward of a hospital became hysterical with the approach of the period of labor. She got completely out of the control of doctors, nurses, and even her husband. Her pastor was sent for. He brought with him the association of the quiet of the cathedral. The tones of his voice and the familiar phrases, suggestive of God's power to help and will-

ingness to see the woman through her suffering soon quieted the patient. The reassurance that came with the religious belief and past associations outweighed the terror of the threatening pain and danger. The minister had some knowledge of analysis, so he did not let the case rest at that point. He sought to discover some explanation for the unnatural terror; and it was shortly forthcoming. A previous experience with child-birth had been very unfortunate. The child had been born dead, and the experience had been physically dangerous to the mother. This had been years before; there had been no children in the interim. The woman had attempted to forget all the horror of her former experience - had thought she was obligated to forget it. Now, with the recurrence of the same stimuli, her fears had taken hold of her, but she still refused to mention them, until the gentle interest and persuasion of the pastor brought them forth. Here, again, is the value of the confessional. Religion makes it possible for man to tell his trouble to man without being thought a coward. As soon as the "terrible" fear is exposed, it loses much of its sting. After this woman had relieved herself of the burden of her terror and had been reassured that a recurrence of the experience was unlikely, she became quite calm. After a few words of prayer, she was prepared to face her ordeal with courage and composure.

The value of prayer is found in its double approach

to the emotional life of the individual. The idea of God's power and love is reassuring, because the belief that we are befriended in time of trouble by the power behind the universe supplies the vital need of the self for a powerful ally. The emotional conditioning of the individual is such that the suggestion of God's presence is enough to start habit patterns to work - patterns that carry with them an emotional calm and courage. Whether prayer is a form of auto-suggestion or not is immaterial; the mechanism may be the same for both phenomena, but without "belief in God and confidence that God will respond"[1], the procedure loses much of its power for health and becomes merely auto-suggestion. Prayer with its added thought content and emotional weight has proved a greater source of strength than pure auto-suggestion.

As is the case with other religious phenomena, prayer has had its abuses. When faced with a fear situation some people cry out,as did the hero in a comedy: "Dear God, give me an idea; just one idea, and I'll never ask you for another". These people look upon prayer as some form of magic that will secure their needs for them; they cast all their troubles on the Lord and all of their responsibilities, too. This use of prayer is not an aid to mental health. It has further been found that in terror, the solitary pray-er is often left without any value from his prayer. In a fear situation there is no release for the fearful individual

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1 - Strickland, 217.

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1 - Strickland, 217.

unless he believes and feels that God is capable of taking away the threatening factor. Such a belief cannot be acquired by rational processes. It must be the result of an interpretation of a former experience.

Mystical Experience and Mental Hygiene

It has been suggested that religion renders its greatest service in mental hygiene to the fear-ridden individual. The person who has developed the emotional habit of worry and anxiety over a period of years is not completely cured over-night with the removal of the fear-complex. The condition may not necessarily still be rooted in a complex, such as those that produce phobias, obsessions, and compulsions. It may be the habitual emotional response of the self to any situation. Stolz[1] mentions in his list of types of fears, the "vocational phobia" - the fear of losing one's job or source of support. Such a fear is more often the result of the habitual fear reaction adopted by an individual than is it rooted in a special conditioning experience or group of particular experiences. It is similar to the emotional habit that leads the individual to constantly worry about health, friends, job, and so on. In this group of habitual "worriers", we will find some that are the victims of poor health or abnormal bodily development. The majority seem to be the victims of an unhealthy early environment.

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1 - p. 146.

To this large group of persons with chronic cases of fear, not due to any particular complex, have come many "healers" and would-be healers. Mind cures by the thousand have been suggested; societies have flourished whose purposes has been to achieve mental health by some new process. The founders of these cults have recognized that the secret of mental hygiene is lack of concern for personal well-being and centering of attention upon objective factors. The general line of treatment suggested by these healers is based upon good mental hygiene. James[1] quotes the following letter of a personal friend: "The first underlying cause of all sickness, weakness, or depression is the human sense of separateness from that Divine Energy which we call God. The soul which can feel and affirm in serene but jubilant confidence, as did the Nazarene: 'I and my Father are one', has no further need of healer, or of healing. This is the whole truth in a nutshell, and other foundation for wholeness can no man lay than this fact of impregnable divine union. Disease can no longer attack one whose feet are planted on this rock . . . This possibility of annulling forever the law of fatigue has been abundantly proven in my own case; for my earlier life bears a record of many, many years of bed-ridden invalidism, with spine and lower limbs paralyzed. My thoughts were no more impure than they

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1 - p. 102.

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1 - p. 102.

are today, although my belief in the necessity of illness was dense and unenlightened; but since my resurrection in the flesh, I have worked as a healer unceasingly for fourteen years without a vacation, and can truthfully assert that I have never known a moment of fatigue or pain, although coming in touch constantly with excessive weakness, illness, and disease of all kinds." Here we see the power of belief to transform the fearful and self-centered individual into a vigorous and confident personality.

It is necessary that the person to be cured of chronic fear cease to believe that he is weak and inferior. He must feel that all is well with himself and that evil shall not befall him without warrant. His conscious concern must be shifted from himself to the environment. The social self must become upper-most; it must displace the self-centered ego in controlling the attention. The emotional tone must become one of love and sympathy and confidence.

The Christian religion undertakes to perform this cure just as effectively as does any of the "mind-cure" movements. It recommends the belief in the care and protection of a loving Father and the resulting emotional conditioning, as observed in the mystical experience. Psychologists have described the mechanism of the mystical experience. They have based their descriptions upon reports such as the following (quoted from Pratt) : "We feel the presence of our bodies equally well with our eyes open or closed. If we know that

our bodies are there it is not, then, because we see them nor because someone has told us of them. It is the result of a special sensation, of an interior impression which makes us feel that our souls penetrate and vivify our bodies. It is a very simple sensation which we try in vain to analyze. It is thus that in the mystic union we feel God within us, and in a manner quite as simple".[1] This is an "interesting" bit of observation and reasoning; it shows with what the psychologist has to deal in attempt- to determine the mechanism involved in the mystical exper- ience.

Here is a more informing bit of observation, quoted from another of Pratt's respondents: "I have experienced God's presence, and by that I mean that in a state of contemplation or under the influence of music or of superb natural scenery I have been lifted out of myself in a state of pure and ecstatic joy. Not one of oblivion to the external world, but where it receded into the background of consciousness or fell into harmony with my feeling state and became a unified part of it".[2] "Any emotion which like the aesthetic is free from self tends in religious persons to lead into religious emotion and get itself interpreted in religious terms".[3] After consideration of many reports of the mystical state, we conclude that it is an emotional condition not unlike that of the aesthetic experience with

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1 - p. 343.
2 - p. 356.
3 - Pratt, 358.

objectivity attributed to God. Such a condition may be brought about in the organism when a need for reassurance is combined with an experience which strengthens the belief that God is good or powerful or friendly.

The physical basis of the emotional factor in the experience is suggested in the following theory of Cannon: "There is every reason to believe that . . . it would be possible to demonstrate and perhaps to measure the addition to the dynamics of bodily action that appears as the accompaniment of violent emotional disturbance. In this connection it is highly significant that in times of strong excitement there is not infrequent testimony to a sense of overwhelming power that sweeps in like a sudden tide and lifts the person to a new high level of ability."[1] Further, "there is intense satisfaction in these moments of supreme elation, when the body is at its acme of accomplishment".[2]

Under the stimulus of this experience, the self turns its attention to those about it. It associates itself with the group in group worship and group endeavor toward better social conditions. At the same time, it comes into contact with the highest personal ideals, associated with God, recognizes that it is falling short of those ideals, determines to do better. This act of volition helps to add to the increased ability of the organism to activity, and

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1 - p. 229.
2 - p. 230.

increases the emotional tone of the organism in the favor of the feeling of strength and confidence. Here is the result of prayer and the essence of the mystical experience: it increases self-confidence and determination to help other people, which takes the attention from the self to society and thus establishes conditions favorable to mental health and freedom from fear.

VIII. Sex Tensions and Religion

Cases

Campbell cites several cases of "individual modes of dealing with unsatisfied love" in which the individual has (unwittingly) resorted to the biological mechanism of belief to satisfy the longing. We quote: "Thus a young man of solitary disposition and of strict habits, shy and rather prudish, began to have experiences which for him had apparently complete objective value and did not seem to him to be the construction of repressed desires. He felt that he was more or less haunted. He became convinced that an unknown but very rich girl was after him: 'her heart is talking to my heart'. He heard her voice. He roamed through the house seeking this person. He felt that he was in special communication with heaven . . .

"It is not only adolescents who in the face of a stunted or starved emotional life resort to such beliefs. An unmarried woman of sixty-four began to be disturbed by finding that she was the object of attention of various men whom, as a matter of fact, she did not see and whom she could not identify. Voices, however, said they wanted her. She heard the voices of the plotters arranging to take her away in a yacht. Young millionaires in automobiles kept circling around her place of residence. She was so much afraid of

being abducted and carried away in the yacht that she appealed to the police for protection. The patient claimed that she had seen God, the Virgin Mary, and the angels, and felt that this was not insanity but was a gift given to her . . .

"In regard to such phenomena as these the disturbing influence of strong emotion on objective logical thought is evident, and creative imagination driven by primitive needs dominates the scene. As to whether the resultant beliefs, the individual solution of the internal difficulties, will be acceptable to the group, that may depend upon the current views of the group, their level of culture, their personal participation in similar experiences. Thus, with regard to religious experiences, some will accept and some will reject their validity." [1]

This type of reaction to sexual tension is commonly known in our hospitals. We constantly come across tragedies in everyday life, started by some person's breakdown under the stress of an unsatisfied desire of this nature. Men in the public eye, especially doctors and ministers, are often troubled by women of this kind. Dr. Oliver[2] cites a case, which produced tragedy. A pastor, about forty years old, happily married, became the object of the unsatisfied desire of one of his parishioners. This woman, after an afternoon call by the pastor, tore her clothing, upset the furniture, and accused the pastor of having attempted rape, to her husband when he returned from work. The husband got his revolv-

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1 - pp. 29-32.
2 - p. 165.

er, tried to kill the preacher, but succeeded only in seriously wounding him. At the trial of the two men, it developed that the woman actually believed at the time that she made the charges against the pastor to her husband, that the man had attempted rape. This case was cited "as a good example of the things that can happen when an emotionally unstable woman 'converts buried sexual complexes into physical symptoms' or tries to turn 'repressed sexual desires into objective realities'."[1]

Mechanisms of Release

Sex tension is a common source of mental breakdown. Often it is found in conjunction with feelings of inferiority and guilt. There are various unnatural outlets found for the sex drive by individuals of different training and constitution. Some resort to sex perversions of intricate formation and varied kinds. Here we have the vast groups of those who have learned to secure satisfaction for the needs of sex by methods which are not approved by society. There are the homosexuals of all kinds; there are those with masochistic and sadistic tendencies; there are all manner of ingenious autoerotic releases. Because of the Freudian influence in abnormal psychology, there are many and involved names for the various sexual perversions showing similar characteristics and therefore, classifiable.

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1 - Oliver, 167.

Other outlets are found for sex tensions in the delusions and psychoses, as illustrated in the cases from Dr. Campbell's book. These beliefs are quite satisfactory to the individuals as was noted in the case of the woman quoted in the section on "Mental Breakdown".[1] These tensions also find outlets in neuroses: certain rituals, compulsions, learned in adolescence. Individuals with great zeal for reform often get their drive from this source. Their own dissatisfaction says that "something is wrong"; they objectify the wrong in some social evil and vent their spleen in harangues against the evil. Perhaps many prophets and ministers get their drive from this source of bottled-up energy. The test of their value to society does not rest in the source of their energy, but in the efficacy of their attack on the evil and the evil that they choose to attack. Sex tensions often result in some form of hysteria, in which the individual feels that he is permanently injured because he is constantly frustrated by his environment in his attempts to secure a satisfaction greatly desired.

The function of religion in this field of mental hygiene has been widely discussed and just as widely disagreed upon. There have been those that have claimed that religion offerred an outlet for the sex drive that turned the drive to the service of society and the individual to greater value than when expressed naturally. Others have seen in hospital and historic cases, an abuse of religious belief and practice that has led them to accuse religion of fostering all sorts

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1 - see p. 31.

of disorder and breakdown.

Sublimation

Writers in the field of religion and psychology have said much about sublimation as a means of release of sex tension. "Sublimation is the process by which instinctive emotions are diverted from their original ends and redirected to purposes satisfying to the individual and of value to the community".[1] Weatherhead, who follows Hadfield closely in this theory, thinks that "if the personality can create anything, whether it be something we make with our hands, a poem we write, a picture we paint, this is an outlet for the instinct named."[2] Cases without end are cited of social workers, women who work with children, artists--all of whom seem to find that this type of work releases the tension which they have attributed to sexual desire. The most sublime instance of sublimation of this drive is said to be found in the life of Jesus. Here was a man who found ample outlet for this side of his nature in the pure joy of loving and serving his fellow-man. Then we are referred to a long line of ascetics, who are supposed to have found an outlet for the sex drive in their religious experiences. At this point, many cases of failure can be cited within the walls of the monasteries. Of course, no generalization can

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1. Hadfield, 198.
2. p. 167.

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1. Hadfield, 198.
2. p. 167.

be made with ~~the~~ regard to the efficacy of sublimation in this field; we must appeal to individual cases, because in this realm more than in any other we find a wide range of individual differences in strength of desire and the direction that the desire takes.

The profundity of the theory is questioned because it is not found to work in all cases. Seven students, including two married men, have testified to the fact that sexual desire, stimulated by the internal glands and presence of seminal fluid in the vesicles, has not been diminished by creative activity in many instances. It is true that any form of activity, especially the creative, which promises to satisfy some basic need, interests the self, and for the time being may overshadow the impulses of the sexual desire in consciousness. But this seems to be plain repression, and when the creative or "sublimating" activity is discontinued, the physical need makes itself felt in desire just as strongly as before the sublimating activity was started. This is not always the case, nor is it true for a great number of people, but it upsets the generalization that release can be found by creative activity.

There are a great number of persons who do not require the physical outlet for the release of the tension. Women, who have never been sexually awakened, and men, whose desire is not strong, make quite satisfactory adjustments with the social activity and creative enterprise. True: there are

many aspects of this desire which are not due to the presence of the semen in the vesicles. And in turn, there are many interests, such as desires to paint and study anatomy, which may gather strength from the internal stimulus, which find satisfaction in creative activity of a social sort. But the complete satisfaction found by some individuals in this sort of activity cannot overcome the testimony of others whose tension remains. The fact of individual differences allows for this wide difference in personal testimony. Weatherhead and Hadfield discover that the sexual drive seeks outlet in many ways: self-display, curiosity, aggression and submission, and the urge to maternity. But it does not seem reasonable to turn this functional process around and to conclude that because the internal physical stimulus may give rise to such activity that the activity releases the accumulated semen in the case of the male.

When we turn to the physiological factors involved, we see no reason, again, nor substantial evidence for the theory that the stimulating physical source of the desire is absorbed by the organism because of the social activity. Until it is established as a fact of physiology that the creative activity aids in such absorption, we find it more reasonable to believe that the internal stimulus remains as a stimulus to sexual desire and tension in the organism until the semen (or other physical sources of stimulation) finds outlet in the natural physical processes.

Summary: Weatherhead proposes the theory that:

"The disciples found realization for their work was creative. Men were born again. Thus the sex instinct found expression."[1] We find no evidence for the theory that creative activity of the social sort offers a release for the sex tension which is largely due to glandular activity.

Religion does offer the individual an approach to this problem which is conducive to a healthy and satisfactory release of such tensions. We speak of the best ideals and standards of the Christian religion here -- not some of the freakish standards of peculiar religious sects, or the misinterpretations of Jesus' teachings that are still quite prevalent among some groups. The healthy approach is found in the emphasis upon attention to the needs of others and socially valuable activity. This type of activity leads to the discovery of personality values in members of the opposite sex, and an appreciation of them as personalities, which is basic to the healthy approach to the problem of sexual relations. It also tends to make the physical factors in the love relationship incidental to the other values of friendship. In cases where there is sex tension, the Christian ideal does all that is possible to relieve the strain. It centers the attention upon factors in the environment which will not increase the tension, while it urges the individual to face the facts of reality and realize that the only satisfactory adjustment that can be made in our present society is in the marriage relation.

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1 - p. 173.

IX. The Desire for Immortality

There are some writers who claim that a desire for immortality is present in every personality even though it may not be consciously recognized. These writers may confuse the intense desire to live, present in all life, with a basic desire of the self for immortality. The fear of death to the individual seems to be only natural -- life naturally fears any force which threatens its existence. For such individuals as look upon death as destruction and cannot bear the thought, the Christian ideal of personal immortality gives great comfort and security. "Death is relieved of its ugliness and acquires dignity when faith in personal immortality is intensified".[1]

This is not a general desire. Leuba conducted a survey on this question: over one-third of the respondents reported that they had no desire for personal immortality.[2] Tolstoi and Schleiermacher[3] are quoted as believing that the belief in immortality is one of inferior moral nature. Searching for some basis for this desire in the nature of man, Leuba says: "The desire for immortality finds its main support neither in a sense of justice, nor in the need of an ethical sanction, but in the yearnings of the heart for the maintenance of the bonds of love and friendship, and in the

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1 - Stolz, 112.
2 - GI, 295.
3 - ibid, 308.

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1 - Sholz, 112.
2 - 01, 208.
3 - Ibid, 208.

desire to think highly of oneself and the Universe. This last motive rises to great influence only in persons of considerable moral and intellectual distinction. It is the form assumed by the innate tendency to self-preservation and increase when it has undergone the enlarging influence of philosophical thought. The annihilation of the priceless riches which life represents and, as it seems to many, the consequent futility and irrationality of earthly existence are unbearable thoughts."[1] To persons with such a desire, religion contributes a belief, that is philosophically respectable, which enables the individual to continue to live in confidence and hope, and thus maintain a state of mental health most conducive to effective living.

Probably the greatest protest of personality against the idea of death comes at the point where the living person loses a loved one. Such an experience brought on Cicero's belief in immortality of the soul.[2] Thousands of persons today speak with a certain young man, as follows: "I didn't take much stock in immortality until my mother died. Now I just can't do otherwise than believe that she lives somewhere and that I shall see her again".

Leuba quotes a case cited by Schleiermacher, in which a young wife, bereft of her husband, appealed for aid: "O Schleier, in the midst of my sorrow there are yet blessed moments when I vividly feel what a love ours was, and that

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1 - GI, 313.
2 - see p. 32.

surely this love is eternal, and that it is impossible that God can destroy it; for God himself is love. I bear this life while nature will; for I have still work to do for the children, his and mine: but God! with what longings, what foreshadowings of unutterable blessedness, do I gaze across into that world where he lives! What joy for me to die! Schleier, shall I not find him again? O my God! I implore you, Schleier, by all that is dear to God and sacred, give me, if you can, the certain assurance of finding and knowing him again . . . It is for this that I live, for this that I submissively and quietly endure: this is the only outlook that sheds a light on my dark life, - to find him again, to live for him again. O God! he cannot be destroyed".[1] It is to such a need as this that religion offers its hope of immortality. This comfort may strengthen at the moment, but it must be determined that the belief that is given the woman will not be destructive of value in the long run. With such an outlook upon life as she expresses, care must be taken that she is not given food for thought that will absorb all of her time and attention and let her withdraw from the unpleasant environment, where her children need her.

Dr. Campbell says that "any personal adaptation which seriously limits the social adaptation of the individual . . . is to be looked on as an inferior level of adaptation, even though it may bring transitory equilibrium".[2] He con-

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1 - Leuba, GI, 315-316.
2 - pp. 61-62.

tinues: "One wonders . . . whether to the widowed mother" (who has accepted the comfort of spiritualism) "there is not available some surer source of consolation, some broader basis upon which she can reconstruct her life, some sounder outlook or belief, which will not only do justice to the memory of the beloved, but place it in the setting of a system which responds to all the demands of her nature. We have to realize that the needs of the individual are variable, that the possibility of a wide grasp and penetrating interpretation of experience is limited, that the environmental beliefs and systems which are available have their limitations and that it is not likely that individuals with different needs and different intellectual endowments and different situations will find one uniform system of beliefs adequate for all purposes. Beliefs are of necessity a function of the individual and of the trials to which his destiny exposes him."[1]

The comfort to be derived from the belief in immortality is obvious. It is the dangers of this belief that needeto be pointed out. Many cases like that of the young widow, have a strong desire for death because they believe that it will restore them to a realm of happiness. Such a use of the belief is to be decried in any case. The joys of heaven have furnished the thought content for many a hospital patient who has taken to delusion as a retreat

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1 - p. 23.

from the defeat of this world. Leuba believes that "in so far at least as most civilized nations are concerned, the modern belief in immortality costs more than it is worth".[1] On the other hand, thousands of unrecorded cases will attest to the value of this belief as a restorer of comfort and an aid to adjustment to mind-shattering personal loss, so that the personality is enabled to continue to live a happy and useful life.

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1 - GI, 291.

Summary and Conclusion

The questioned proposed: Is religion a factor making for mental health? We want to ascertain to what extent the belief in a personal God effects the mental development of the adult. We find that no generalization regarding the efficacy of religion in treating personality problems can be made to hold in all cases.

The self is found to have definite personal needs for love, social approval, and vocational success, which must be satisfied. These needs are satisfied by the organism according to learned and acquired mechanisms -- habits. When habititual responses cannot solve a situation and there is conflict between impulses to activity, the self is in trouble.

The emotional conditioning of any habit determines its importance for the behavior of the organism. The organism demands pleasant emotional tones, incident to the securing of its values -- the supplying of its needs. Belief may be used by the organism to satisfy needs, when the needs are not satisfied in reality. Religious belief sometimes serves this end. Personal standards are the habit patterns of the individual as expressed in terms of social ideals. The individual patterns his behavior after his accepted standards. They are therefore quite important in determining the extent and kind of his satisfactions.

When an individual resorts to belief that is not socially acceptable as fact -- delusions -- he is looked upon as being mentally ill and the victim of breakdown. There is a fine line of distinction between the adjustments of the "normal" and the "abnormal", especially in those cases that have resorted to religious beliefs for strength. We are not interested in the mechanisms of breakdown that are found in organic diseases or emotional disorders of the manic-depressive type.

The individual who has been conditioned to feel that he is inferior, unloved, and unsuccessful, needs help. He sometimes gets it in the acceptance of the belief in God, which enables him to make an adjustment to life. This adjustment is never completely satisfactory so long as the complex remains in the personality. Analysis is needed to remove that source of trouble. Then the field is open for the reconstructive activity of the religious belief and experience. In some cases we find the individual breaking down mentally because of poor habits of meeting the conflict situation. In these cases often the religious idea expresses the abnormal beliefs of the patient. This is no evidence of destructive tendencies in the religious phenomena.

Abnormal fears demand the same analytic treatment that is demanded by the inferiority complex for complete cure and as a basis for the therapeutic agencies of religion.

When a chronic condition of fear exists in personality, health may be restored by turning the attention of the patient to the objective and by restoring confidence by helping the individual to achieve the values needed for development - love, approval, respect, and so on. The religious society is found to be a powerful factor in supplying these needs. Religion also supplies the belief in God and the resulting mystical experience, which assures the individual that he is loved and protected in the universe.

Sex tensions exist when the outlet for the sex drive is blocked. Satisfaction is found in some outlet, normal or abnormal. Religion offers the best approach to this problem in its emphasis upon personality value and its insistence upon facing the source of tension. Some religious standards have been accused of being the causes of damaging repression. The theory of sublimation, which states that the individual may find an outlet for his sex drive by engaging in creative activity on the social level does not seem to be profound. Since sex tension is based largely on the physical functioning of the organism, there is no evidence to show that the physical aspects are released in creative activity on the social level. The tension will not destroy mental and nervous health so long as it is understood and dealt with in its true light.

The desire for immortality does not seem to be based in the nature of the individual, even though he does desire to live as long as possible. The belief in immortality has its greatest value in comforting those who have lost a loved friend or closest relative. The danger in the belief rests in the fact that it may serve to focus the attention on another world and lead the individual to neglect reality.

One conclusion may be drawn as to the place of religion in mental hygiene. Religious beliefs will help in some cases and in some cases they will hasten the day of destruction for the personality. Individual cases should be studied and the application of the religious belief made where it will strengthen the confidence of the individual and lead him to face life with hope and increased ability as an adult personality.

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